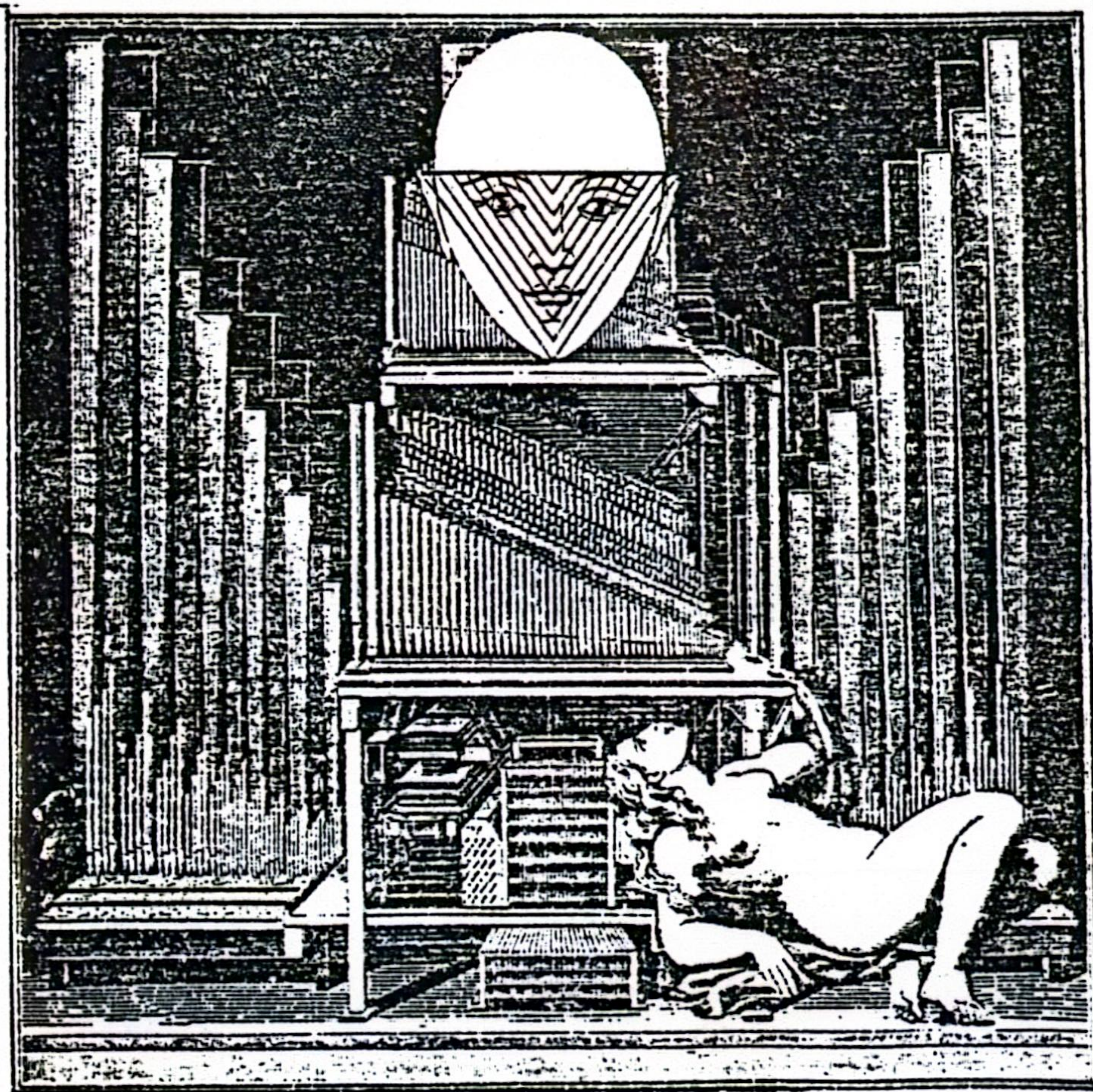


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ARACHNY'S WEB

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EDITORIAL

The principal theme of this issue of Arachny's Web is Politics. This subject is near and dear to the Editor's heart. If you are wondering what politics have to do with Magick, you may find some clues in these pages.

In the 'sixties and early 'seventies we heard of the 'New Left'; in the late, dismal days of disco we heard of a 'New Right'. As the new aeon emerges there is nothing new about politics, right wing or left, or that charming melange of psychopop-naturalism known as the 'New Age' or 'Aquarian Conspiracy'. Clearly the forces of death & life, black & white, left & right, good & bad, have merged and obscured political, spiritual and social definitions in these days of Babalon Rising.

We see the christians calling for further entrenchments of their moribund anti-life ideology; the anti-abortion movements in Canada and the U.S. threaten to destroy those meagre freedoms which embryonic feminism won for women since Margaret Sanger's time. We see these same right-wing christians under Jerry Falwell, Billy Graham and assorted other idiots (including Ronald McDonald Reagans) calling for Peace through Superior Firepower and a Holy War against Communism. In the same boat is the Ayatollah Khomeini, calling for Jihad against Communism and the Satanic Americans. Fundamentalism rears its ugly head as it writhes in its death-throes, from Washington to Tehran, from Jerusalem and Beirut to the Vatican.

We see 'leftist' christians denouncing the Bomb, the cruise missile, supporting marxist statist revolutions in the 'Third World', Jesuits who only 150 years ago were massacring the peasants they couldn't convert, now arming their descendants for a 'holy war' of the poor against their oppressors. These God-fearing, nuclear-holocaust-fearing christians march for peace while avoiding the fact that their very ideology and ethics created the technological basis for mass death (the Apocalypse? - Ed.) in the first place.

The 'Left' supports totalitarian regimes at home and abroad as does the 'Right'. Strange bedfellows are found in such issues as the current feminist uproar over pornography. Here we see Phyllis Schafly, a Mormon bigot and espouser of male supremacy, in unholy alliance with Gloria Steinem of "Ms." fame, agreeing that 'sexual' material should be banned by the State. They disguise their ideology of censorship and further entrenchment of the State in society with homilies like "porn = violence". They fail to appreciate the real problem, aptly phrased by Wilhelm Reich many years ago: "The patriarchal authoritarian system is supported by the family which continues to repress childrens' natural sexuality." Everyone wants to protect the children, from Falwell and the 'born again' to Steinem and the feminists. No one has asked the

children what they want.

In a sense we are the children of the new aeon, and these battles of left and right can only confirm that Horus, the Warrior Lord of Thebes, strides across the world in the dawn of the nuclear bomb. We see Babalon rising in decadence as the world undergoes social and political crises. In this we and the Rastafarians agree, except that they see Her as the enemy, while we embrace her as the old aeon declines.

"Let us once and for all clear up this old shit of the ages", to quote an obscure German philosopher, "and toss into the dust-bin of history." We make our world. There is no new-age movement. It is merely the 'return of the repressed' of which Freud writes, a movement of vegetarianism, pop-psychology, nudism, and other alternative lifestyles that have always appeared with millenium movements. It happened in the Middle Ages with the Cathars, and again in the nineteenth century with Utopian Socialists like Edward Carpenter, Havelock Ellis and the socialist communes. It truly blossomed in the twentieth century with the likes of Crowley, Breton and the Surrealists, Reich, and the I.W.W., an anarchist union movement whose motto was, "Building the new society in the shell of the old, all of it". There is no 'Aquarian conspiracy'; it has all been here before and will return again. We are the children of the Dawn, and the New Aeon was, is and will be.

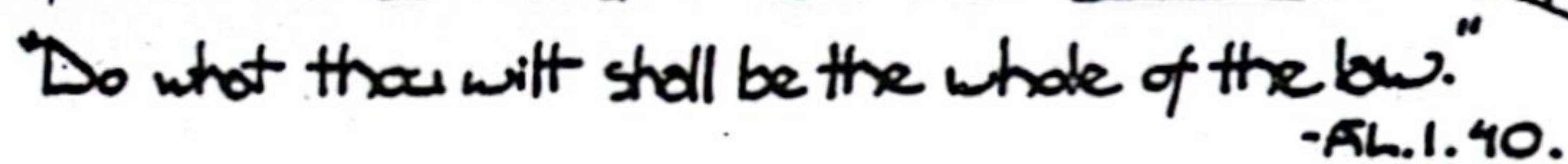
"Our ancestors - I'll borrow Turner's term and call them the Possessed - had more important things to do than to struggle to survive. They loved nature and nature reciprocated their love. Wherever they were they found affluence, as Marshall Sahlins shows in his Stone Age Economics.

"Pierre Clastre's La societe contre l'etat insists that the struggle for subsistence is not verifiable among any of the Possessed; it is verifiable among the Dispossessed in the pits and on the margins of progressive industrialization. Leslie White, after a sweeping review of reports from distant places and ages, a view of 'Primitive culture as a whole', concludes that "there's enough to eat for a richness of life rare among the civilized." I wouldn't use the word Primitive to refer to people with a richness of life. I would use the word Primitive to refer to myself and my contemporaries, with our progressive poverty of life." - Against His-Story, Against Leviathan, briefly reviewed this issue.

Note: In issue #1 we published Jack Parsons' Liber 49, the Book of Babalon; in #2 Maat Qabal's Liber XI, the Ordeal of the Abyss; and in #3 is Liber 888.

These are not to be confused with the books of the same numbers from the A.A. catalogues, respectively Shi Yi Chien, Liber Nu, and Crowley on Christ.





"Thou hast no right but to do thy will. Do that, and no other shall say nay." - AL. 1. 42. 3.

"Every man and every woman is a star" AL.1.13.

There is no god but man.

1. Man has the right to live by his own law —
to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.
2. Man has the right to eat what he will:
to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.
3. Man has the right to think what he will:
to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will.

Man has the right to love as he will: -
"take your fill and will of love as ye will,
when, where, and with whome ye will." A. 1.51.

3. Man has the right to kill those who would thwart these rights.

"the slaves shall serve." AL II.58

"Love is the law, love under will." - A.L. 1.57



Heister Family



IRELAND, 1798.

A WEXFORD CATECHISM:

"I BELIEVE IN A REVOLUTION FOUNDED
ON THE RIGHTS OF MAN, IN THE NATURAL
AND IMPRESCRIPTABLE RIGHT OF ALL
IRISH CITIZENS TO ALL THE LAND..."

"THEY ALSO FOUND THE BODIES OF TWO
BEAUTIFUL WOMEN, FANTASTICALLY
DRESSED IN GREEN SILK, WHO HAD
CARRIED THE REBEL STANDARDS.
THEY HAD BEEN KNOWN AS THE GODDESS
OF LIBERTY AND THE GODDESS OF
REASON, AND WERE APPARENTLY THE
TOWN PROSTITUTES."

POLITICS and MAGICK

Part I

Fr. ByThor

The occult history of magick has recently been exposed to historical and political interpretations by writers such as Ellic Howe, Christopher McIntosh and Michael Sutter. In the mid-Seventies there was a rise in interest in politics and the occult, manifested in such works as the Occult and the Third Reich (2,3,11,14,21-2,25,27).

This latter interest has tended to colour the history of magick with the brush of authoritarianism, elitism and oppression. This view could not be further from the truth. The actual history of the occult has diverse political tendencies: Yeats' and Mathers' Celtic nationalism, Theosophy's support of World Government, and various anarchist and socialist doctrines as well as those of a right-wing nature.

However, on the whole, a brief perusal of the history of the mystery traditions of both East and West reveals that regardless of the political contexts of their particular place and time, these spiritual growth movements were also deeply involved in social reform.

If one looks back at the remnants of the Eleusinian Mysteries apparent in the Dionysian and Bacchanal cults one can see traces of the Mother Goddess, having transferred her power to her son against the political and religious might of classical patriarchy. The myth of the Maenads, and the ultimate death of King Pentheus at the hands of his mother and daughter, reflects the memory of womens' power, dreaded by the male-dominated Hellenic culture.

The value of Gnosis is not only in its magickal use of the feminine Sophia as symbolic of divine intuition and wisdom, but also in the fact that Gnosticism challenged the Roman Church's political might. Most of the Gnostics were anti-authoritarian and did not recognize the hierarchy of Father-Son-Pope-Bishops, essential to the Church's acquisition of a monopoly on religious practice. Rather, many Gnostics practised direct 'democratic' participation in the mysteries by all. Some groups went so far as to select officers for worship meetings: bishop, priest, deacon and oracle (although the last role was frequently reserved for women) by drawing straws before the ritual. This was in direct contradistinction to the structure of the Church hierarchy, which recognized 'apostolic succession' within an extremely rigid structure, from the Pope to the lay ministers, all of whom were (and are still) men (20). These Gnostic attitudes are direct descendants of pre-Christian traditions such as the Eleusinian: feminine-based

spirituality and anarchos political structure.

At the same time, and much earlier, the Taoist traditions of Lao Tse sanctioned non-involvement with government, respect for the feminine earth - "Tao is the great clod" (5) - and the peasants who lived on it, and fostered a distaste for war, warlords and the courtiers. This Taoist political spirituality led to the continual practice of rebellion and guerilla warfare that would last in China until the Boxer Rebellion (16,30). The Taoists as priests and warriors built populist revolts against oppressive warlords and Mandarins, and later on Christian priests and British imperialists. Again the Tao, "the mother of the myriad of things", espoused futility of 'action', meaning action for "lust of result" or the action of law and government which restricts the natural harmony of nature: the only sin is that of restriction (6,7). Often misinterpreted in the West because of its superficial similarity to Zen Buddhist concepts of 'inaction', this Taoist reflection on 'lack of action' was a call not to pacifism, but to the release of the people from the restriction of rulers, theocrats and politicians, to be left alone to carry out their wills. This exhortation by the Taoists is similar to those of nineteenth-century anarchists like Bakunin and Kropotkin, who saw that people unfettered by the State would return to a natural social order of co-operation and mutual aid, as well as a healthy insularity: 'I mind my own business, you mind yours'.

Throughout the history of China one sees the Taoist as priest, magickian and revolutionary, amazing the populace with alchemy and healing arts, predicting the future and sowing the seeds of discontent with the ruling classes. Even in modern China, Confucius has been raked over the coals of 'correct line' thinking while Lao Tse has been left alone. Perhaps this is due to the relevance of his writings to the revolution of 1949, and to the guerilla tactics of the Southeast Asians against the American war effort of the Sixties (8).

To return to the West, the Gnostic tradition returned as a 'repressed idea' (to use Freud's expression) in the teachings and activities of the eighth-century Bogomirs of Bulgaria and the Cathars or 'Albigensian heretics', who revolted against the Roman Church during the Middle Ages, and who incidentally were responsible for the original concepts of chivalry, developed in their 'courts of love'. The early chivalric code included the preference of mistresses over wives for knights (carrying of a lady's colours or tokens), yet the court women were free to have several husbands. The Cathars were heretics in the eyes of the Church, for their practices implied a return to the matriarchal traditions of the ancient Middle East (20). It was also in the Cathar city-states that the mediaeval version of the Grail myth cycle was developed. The final massacre of the Albigensians in their mountain retreat was conducted by the Templars, who, being the cultural parasites of the Middle Ages, made the Cathars'

secrets their own. Thus the Grail Myth and the memory of the feminine nature of the spirit were infused into the Catholic world via the Templars as a form of spiritual 'booty'.

From this point on, Europe was racked by 'new age' movements, millenium movements aimed at overthrowing the coming 'Antichrist': the Catholic Church with its Pope ruling both the Church and the State, the Holy Roman Empire. Norman Cohen states that they were nascent protestants, tired of the ecclesiastical and temporal rulers that kept the serfs impoverished (4). The Millenium movement again discussed 'gnosis' in its manifestos' portraits of the Pope and of the French King as Antichrist, while it armed the German, French and Spanish peasants and artisans against the landowners and their Church-State (15).

This tradition of gnosis as spiritual and political sustenance against oppression evolved into Rosicrucianism and ultimately the Masonic traditions. The peasant revolts of the Middle Ages, and the suppression of 'heresy' by the Church, led German Protestant intellectuals to begin a Gnostic revival under the guise of the Rosicrucian mythology. The first Rosicrucian manifestos of the turn of the sixteenth century, the Fama and Confessio, exhort the oppressed and poor to embrace the new doctrines to search for the internal truth and spirit in spite of the Church-State. Going beyond Luther, the Rosicrucians called for a new gnostic mythos, a new spirituality which was old indeed. The Masonic links between the founders, or supposed founders, of the Gold and Rose Croix have been pointed out by Christopher McIntosh in his history of the Rosicrucians (19). (The societies referred to here as Masonic were not chartered as such, but represented the roots of the seventeenth and eighteenth centuries' Masonic orders' antecedents in secret artisans' and craft guilds.)

From the twelfth century there were already schools of scholars and intellectuals, craftsmen and artisans in Europe and Russia despite all attempts to stifle them. Their goal was education, emancipation through the search for knowledge, gnosis. While not formally structured, these guilds formed learned societies of journeymen and master craftsmen, as well as internal secret societies which researched such heretical subjects as alchemy. The original universities of Europe that did not start out as seminaries came from this trade/craft tradition, and in both Wicca and Masonry the 'Craft' is often viewed as a school of knowledge. McIntosh tries to show, admirably considering the lack of information, that the original Rosicrucian manifestos originated in a German nationalist secret society of smithies, metalworkers and mine-owners. Eliade indicates that alchemy in the West originated in the secrets of smithing, and later as a form of herbal and naturopathic medicine (9). These secret societies of metallurgy have maintained their existence since the beginning of

civilization, so that even after the collapse of the great cultures, the metallurgists' guilds still maintained the knowledge of the past.

The rise of alchemy led to discussion of the role of women in relation to the Sophia. Alchemy had long held the view that the creative aspects of the universe are feminine; the masculine principle representing time and death; **solve et coagula**. Exponents of early feminist critiques of society can be found in the occult community far earlier than Mary Wollstonecraft Shelley and her famous "Vindication of Womens' Rights" (1772). Cornelius Agrippa and Thomas Vaughan, both magickians and alchemists, strongly supported womens' rights, Agrippa going so far as to proclaim "woman is the superior sex", for she can will gnosis and has not lost her intuitive link with the past (1,8,28). Since these movements were constantly in a state of self-recreation in order to obtain suppressed knowledge, the glorification of the feminine spirit or Sophia is inherent to alchemy and Rosicrucianism. It also led Agrippa to be outspoken on the need for women to assume a more important role in worldly affairs, hearking back to the courts of love. It is no surprise that Agrippa was supported by the Queen of Denmark, who found in his writings justification for her fight against the Church's attempts to encroach upon her rulership.

The era of alchemy and Rosicrucianism sowed the seeds for the scientific revolt against superstition in the eighteenth century. In the sixteenth we see Paracelsus, Dee, Boyle, Copernicus and a host of 'scientific' thinkers engaging in alchemy, angelic calls, numerology and astrology, all in search of gnosis, direct knowledge of the spirit. But that spirit must be fed and those most willing to feast at the table of knowledge were the dispossessed: artisans, craftsmen and peasants, intellectuals and embryonic universities who all suffered under the intellectual bankruptcy of the Church-State, which still maintained power over the city-states (8,15).

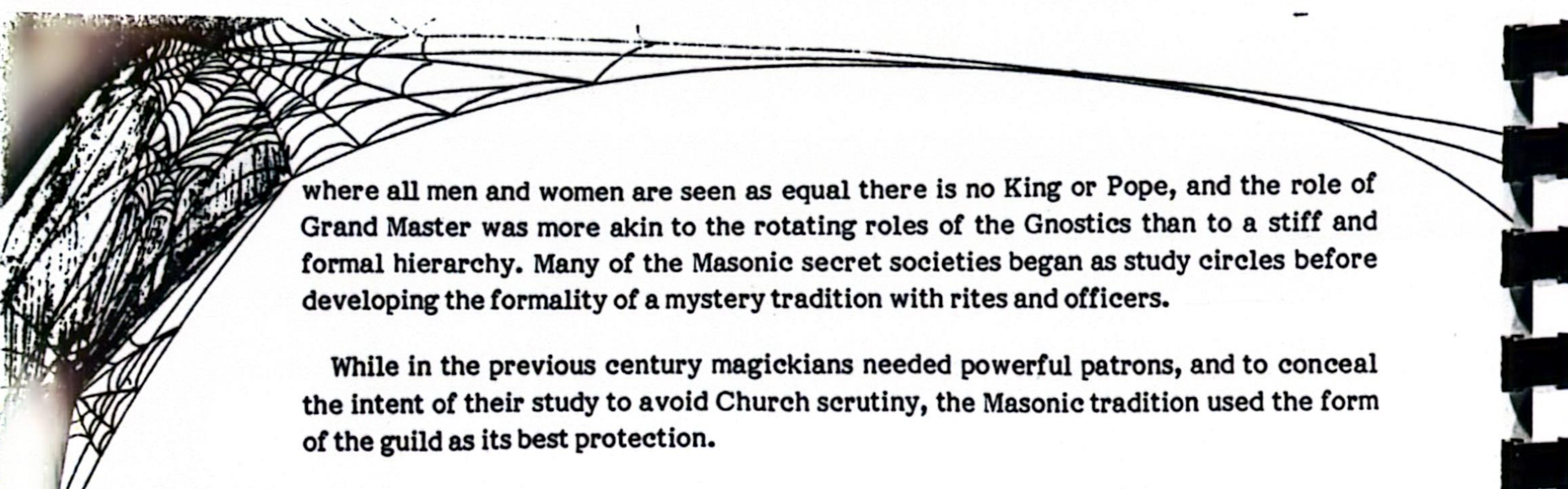
None of the above-mentioned men were well liked by their powerful court contemporaries. The aristo-theocracy was in no hurry to persecute them for heresy but it did nonetheless, and once the German peasant wars broke out at the end of the 1500's full-fledged battle was conducted against magick, witchcraft and alchemy. The reason was not that these weren't popular beliefs, but that their existence threatened the monopoly of the Church-State with constant peasant revolts. The Inquisition, witch-hunts and purges were not a search for the origin of heresy but political persecution of radicals, supporters of the formation of autonomous city-states, women, homosexuals and Jews. (Another major target was the emerging mercantile and banking class, many of whom were Jews, easier to identify than mere freethinkers. -Ed.)

It is also important to remember that the witchcraft trials and attempts to purge heretics included murder of healers and practitioners of herbal alchemy, representing the 'primitive' rather than the 'intellectual' side of the occult. Again, the witches maintained earlier gnostic traditions. The Gypsies originated among the Bulgars, and some anti-witchcraft laws cited witches as following Bolgomir traditions.

Most importantly, the witches came for the most part from the peasant and serf classes, and as Montague Summers points out, many revolts were carried out by peasants who had pagan traditions strongly ingrained in their local character (24). Friedrich Engels, in his work on the peasant wars in Germany, indicates that those regions maintaining pagan traditions were most militant in their opposition to the confiscation of their lands and destruction of local customs (10). The amount of land and property confiscated by the Church during the witch-burnings was immense; this served to limit the possibility of authentic revolution for another couple of centuries. It is no coincidence that at the end of the witch-hunts, in 1672, an occult revival began which was to spur the social upheavals of the late eighteenth century.

Masonry developed from secret craft societies, early Rosicrucian traditions, the Cathars' ideas and Qabala or sacred geometry. While the prevalent opinion in Western occult circles is that these last geometrical and mathematical mystical ideas were brought to Europe as 'booty' by the Templars, the influence of Arabic Sufi teachers in Western Europe, particularly on the Sephardic Jews in Spain, is not to be underestimated. Most of the scientific and magickal texts in Europe from the Middle Ages are Arabic in origin, the mediaeval Arabs having had unique opportunities to synthesize the best of classical Western culture (lost in Europe) with the latest ideas from the East. Most of the Western occult tradition refers to travels east: Paracelsus, Christian Rosencreutz, the Templars, the Bolgomirs ... all pointing to the Mediterranean and Middle East, where the Gnosis first arose, many centuries before.

Formed as an educational brotherhood of workers, Masonry was the university of craftsmen before the rise of public education. Since the Church monopolized all ideas, new media for dissemination of thought were required, and Masonry fit the bill. It modeled itself after the secret guilds of craftsmen and developed a mythology of its origins; rather than coming from Egypt, the Masons' knowledge came via the Crusades. Masonry originated as an educational function for the dispossessed. This led it naturally to set up autonomous lodges (again the city-state concept) and allow the local craftsmen/intellectuals to run their own affairs. It was far from a unified movement except that it maintained an egalitarian structure. All were equal; the hierarchical forms of modern Masonry are trappings of a bourgeois class enamoured with the power of the aristocracy, a nineteenth-century development. In a group



where all men and women are seen as equal there is no King or Pope, and the role of Grand Master was more akin to the rotating roles of the Gnostics than to a stiff and formal hierarchy. Many of the Masonic secret societies began as study circles before developing the formality of a mystery tradition with rites and officers.

While in the previous century magickians needed powerful patrons, and to conceal the intent of their study to avoid Church scrutiny, the Masonic tradition used the form of the guild as its best protection.

To be continued...

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Even if God really existed it
would be necessary to abolish
him.

Mikhail BAKUNIN

MAGICKAL ANARCHY I

(in constant revision)

by Delphine 13

The word 'anarchy' comes from the Greek 'anarchos' which means 'without a leader'. The application of anarchy as a system has been broadened in recent times, deviating from a strictly political concept. Anarchy, to my mind, is an internal and external state of wilful change, a perpetual revolution, which, if it is seen as having any end, will never truly begin. Hierarchical orders which served in repressive eras to distribute maps of the territory, or occult belief systems, were dependent upon repression to justify their existence. Decentralization of occult knowledge has made magickal anarchy possible.

Anarchy is the natural formula of the new aeon, which can be understood as a time of revolution and change. An anarchist perceives any attempt to establish an order with a closed system of beliefs as unprogressive. An anarchistic system is always in the state of revolution for the sake of growth, which can only be brought about by change. Therefore, this is not a manifesto; it should be altered, questioned, tested, or used as toilet tissue in accordance with an individual's need for growth.

Anarchy is in the spirit of the individual, or it is nowhere; it is the manifestation of the Will unchained by law. Crowley was to some extent an anarchist; he did, said, thought, and wrote what he wanted to, but anyone who does and thinks as Crowley did, because Crowley did, is not an anarchist. The importance of this distinction is not appreciated by orders which presently attempt to carry on Crowley's work.

Magickal anarchy is the distillation of power to its essence by decentralization of its source. It is a tool for the reclamation of personal power in Don Juan's terms. In cabalistic terms, it is the simultaneous activation of Hod and Netzach to utilize the creative potentials of Yesod in forming Malkuth. In Sethian terms, it is the understanding that you (Tiphareth) create (Yesod) your own reality (Malkuth) through thought (Hod) and emotion (Netzach). Anyone capable of thought and emotion is now a practising magickian. Some of us are not very good at doing it to our own satisfaction. This can be improved upon.

Ritual is a matter of focus and release of energy. Any god, goddess, muffin, word, or favorite doodle which helps us to focus thought and emotion is a viable magickal tool. Anything that works well should be used. There is no qualitative difference between

following a rigid leader and rigidly following a belief system. It is important to remember that the accruments of a ritual are purely symbolic reality. Wands, swords, incense, mantras, etc., contain only the emotional and mental charge which we give them. Eggplants, used shoes, burnt wienies, or nursery rhymes could as easily suffice. This is meant quite literally. A wand will work better than an eggplant for most people merely because we have been conditioned to believe in magic wands. If the proverbial tooth fairy had carried a magick eggplant, we'd all be eating lots of eggplant casseroles to recycle those aging magickal tools.

A magickal anarchist may make use of any prevailing dieties that s/he chooses. It's also okay to get a number of people to share your deity fixation. What is important for growth, however, is not to become excessively fixated to the point of submission of the Will. The making of magickal oaths dedicating any aspect of one's existence to a diety, which would potentially limit one's future actions, should be shied away from. Locking oneself into a particular belief system will cause distortions of spiritual truths necessary for total creative use of power. One should be free to enter and explore all belief systems, since all have power, even the most freakish. But the belief system is only a mask which power wears, as are dieties, as are human personalities. Pure truth is an experience, an indefinable experience, which does not imply that it is unknowable. Each revelation of truth negates the previous to some degree. Beware the illusion that you have arrived at the Ultimate Truth, for beyond that there is another and another. And in its purest sense, one cannot arrive at truth, for one has never actually left.

The difference between an anarchist and everyone else is that while an anarchist is going somewhere, everyone else is being led somewhere. Both might get to the same point, but if an anarchist doesn't like it, s/he can go somewhere else. And I submit to you the opinion that the anarchist might have more fun along the way, because Leaders usually have all kinds of unpleasant tasks to relegate to Followers.

Cosmic Leaders always want to be worshipped. Human Leaders always want to be agreed with. All the worshipping and agreeing can sap one's ability to exercise the Will.

One of the main premises of anarchy is that structure should be organized from the bottom up. The individual should dictate his/her desires to the organization, which should ever change to accommodate and meet individual needs and desires. A student of a particular subject should go out and solicit a capable teacher, or a group of students could agree to solicit together. A reasonable price should be paid for

instruction if it is asked. Vowing to accept absolutely everything that the teacher teaches as truth is not a reasonable price, for it infringes upon the student's Will.

Most magickal adepts are using this system in reverse. The teachers are soliciting the students. Some self-proclaimed adepts are becoming outright evangelists, spewing the premise that it is urgently important for others to learn what they know, with all kinds of armageddon consequences for the hard of hearing. Anyone familiar with the current occult scene can point the correct finger at who I mean.

Any order which offers a chance to start at the bottom and work upward, with rigid modes of behavior defining each stage is basically neo-Fascist. Most of the self-proclaimed New Aeon Orders follow this pattern. The paths they advocate may lead to great spiritual freedom, but one travels the road in bondage, paying tolls at each destination.

The practice of magickal anarchy, lacking in complicated procedure, can easily dismiss the need for a pyramid structure of advancement. Anarchy can exist in a collective faction, as long as roles and functions are **chosen** by the individuals and **never assigned**. An individual should be able to redefine one's role at anytime. Knowledge should not be meted out in small doses, but rather jointly explored. Naturally, there would be no Leader, Head, or High Somebody, as 'leader' and 'anarchist' are a contradiction. Any magickal anarchist is doing what any other magickal anarchist is doing, only some are doing it with greater personal satisfaction. The flexibility of personal satisfaction makes all grades, levels, and degrees meaningless.

Just as the study of animals in captivity will show an observer only a portion of that animal's potential, the study of magick within the narrow confines of an artificially imposed order will show us only a glimpse of one's magickal capacity. Magickal anarchy asserts that magick is basic, natural, and instinctive; that the process of disentangling oneself from myriad restrictions and submissions will unleash human potentials beyond our present comprehension. The practice of magickal anarchy, therefore, is not iron-clad, and grows out of each individual's present circumstance. With this in mind, here are some practices that I've tried: **Improvisational Ritual:** Begin changing elements of any ritual which you presently practise. The point is to see if procedure is vital for results. For instance, use a triangle rather than a circle. Use the mantra 'brillo' rather than 'ipsos'. Record results. **The Yesod Drag Show Revue:** See if your pantheon is necessarily male and female. Suggestions: invoke/evoke Pan in drag, call a goddess using masculine attributes and correlations, reverse priest/priestess

roles in ritual. Share experiences. **Stop Following Leaders:** Stop leading followers.

Personally, I've found that procedure is not vital, that dieties are androgynous, and that effective magick is much simpler than authors let on. I've also noticed that the practice of magick is not restricted to the confines of those who claim the title magickian. The essence of what I've learned in magick was stated in 1910 by the anarchist Emma Goldman: "The individual instinct is the thing of value in the world. It is the true soul that sees and creates the truth alive, out of which is to come a still greater truth, the re-born social soul."



Ju-Ju n. Charm, fetish, statistical
test, experimental paradigm, com-
puter, etc.

Hymn
to
Lucifer

WARE, *nor of good nor ill.*
What aim hath 'act?

L*ife without its climax, death, what savour hath
Life? an impeccable machine, exact—*

H*e paces an inane and pointless path
To glut brute appetites, his sole content—*

N*ow tedious were he fit to comprehend
himself! More, this our noble element— Of fire*

L*ife in nature, love in spirit, unkenneled,
Life hath no spring, no axle, and no end. His body, a blood-ruby
sun-souled radiant With noble passion*

on eden's imbecile
PERIMETER.

Lucifer *swopt through
the dawn colossal,
swift aslant*

He blessed nonentity with every curse And
S*picied with
sorrow the dull
soul of
ense,*

Breathed life into the sterile universe,

With Love and

The

knowledge drove out innocence

Key of Joy is

Disobedience

*Alister
Crowley*

PAN-URGE

White caressing shadow-trees
Fading to pinacled sky
Dancing mountains whirl
Grey is whipped with the white
To cover the green...

The Wheels turn as eyes burn
Across the endless sea of sand
The Horns appear
Snow covered, tree furred
Piercing the grey
Unleashing sperm snow...
I stand blasted and forlorn
Blanketed and forgotten
I am the eldest wellspring and the youngest
Seed
I am Zygote ecstasy
And pleasurepain of searching light
My branches encompass the stars
My roots the tunnels of Hell
Serpent Seed am I
Encircling, piercing, rejoicing
In the Orphic Egg
Of She who is all Night
Absence of light
And harbinger of void
In me find shelter from emptiness and enui
Through me find dissolution of Law
And of restriction
Before me find the Dawn
Behind me the Dusk
I am colder than Ice, hotter than Magma
I am invisible to the Fool
The hidden object of worship
What is lost to me? What is forgotten?
All but I forget the origin and the ending
I may not
For I am the union between them both
There is nothing
It plays
That is All.
One journeys from here to there
Going nowhere

One collects and hoards
 Only to lose all
 I am the joy that releases
 I am the star between the horns of death
 That lights the quicksilver path
 Between the Towers of onyx and alabaster
 I invoke
 The Mountain, the Forest
 And all Wild Places
 I call forth
 Plague, Fire, Storm and Floods
 Creation, destruction
 God; Demon
 I am binary being singular
 I am dead and upon dualism
 I am All, One and None
 All stands before me
 I vibrate the solitary ecstasy
 Behind me lies utter dissolution
 Let it be-
 All is, was and will be...So it IS
 I am green to the growing, gold to the holy
 White in the darkness to the aware
 I am red, I am black, I am beyond-purple
 I am red to the warlike, black to the dead
 Purple to the silent Ones
 Beyond the Threshold
 I am colorless, tasteless and beyond all sense
 My Word
 Is the howl of the Beast...

- Aion 131

Prisons are built with stones of
 Law, Brothels with bricks of
 Religion.

William BLAKE

LIFE & LIBERTY

are threatened
everywhere.

We need a
 WATCHWORD
 and a
 BANNER
 for the Battle.

We need a
 PRINCIPLE
 on which to reconstruct.

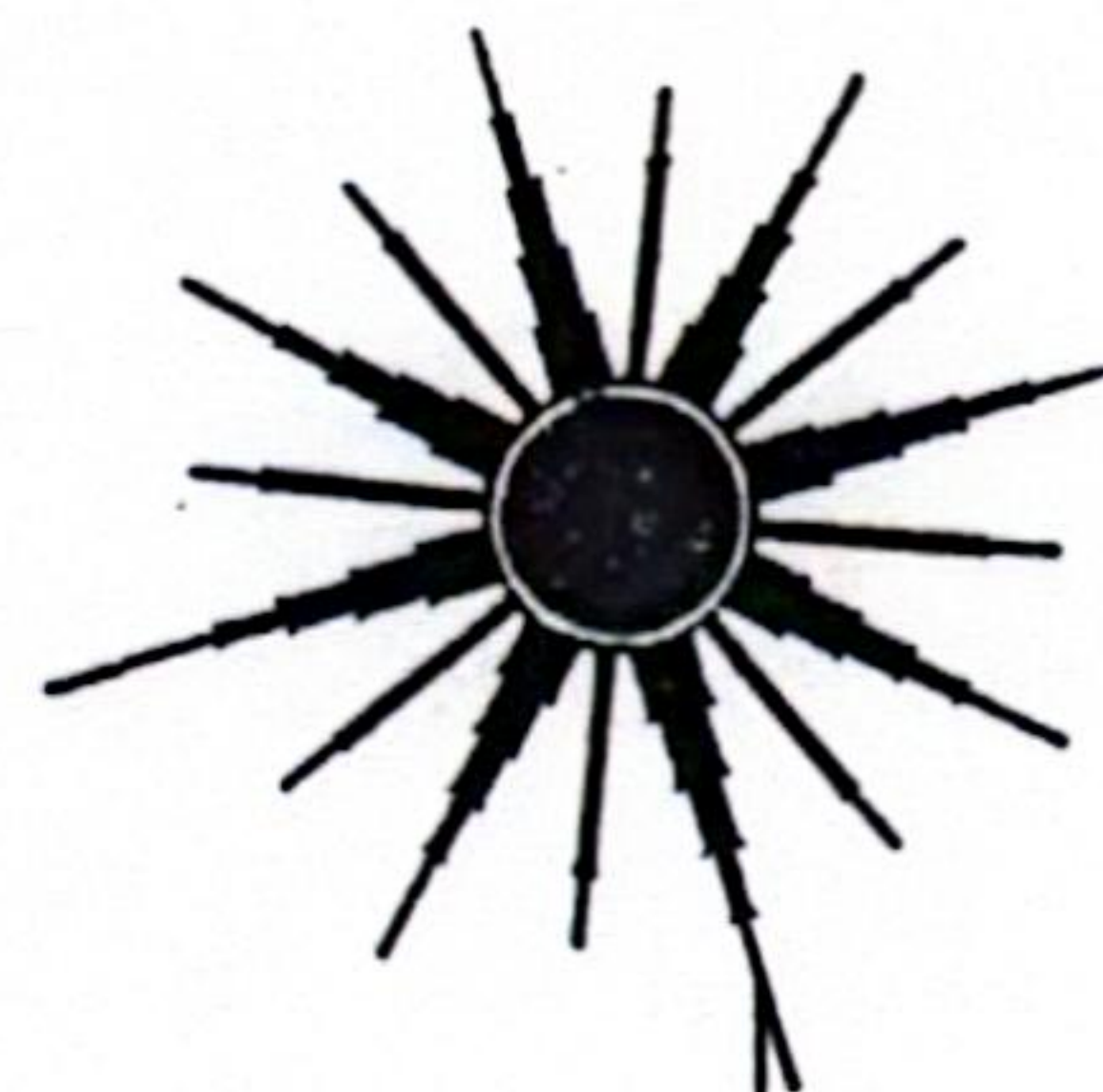
And so:
 Do what thou wilt shall be the
 whole of the Law.



...the unconscious...appears in a new symbolic form, representing the Self, the innermost nucleus of the psyche. In the dreams of a woman this center is usually personified as a superior female figure — a priestess, sorceress, earth mother, or goddess of love or nature.

from M.L. von Franz "The Process of Individuation" from *Man and His Symbols* by Carl G. Jung et al. © 1964 Aldus Books Limited, London. Reprinted by permission of publisher.

LIBER 888



I am She that stands before the Gates of Desire
And I am She that waits at the World's End.
I am the Hidden One.
Whom no one hath seen at any time
I wait for Thee, unbidden.
I hold Thee up, unknown
Thou who art my child, and the hidden longing of my heart.
Know me.
From distant ages I have come.
My world was silence
I am come now to speak
The book of the old was for the few, but I say now that my word,
my manifestation, shall be for all the world.
Yet few shall hear, and fewer understand.
That is the way with mortals.
Yet shall my law be made known and my action fulfilled
'Though my hand remain veiled.
This is the Book of the Veil of Maat
And all my children shall read their signs within.
My power is not to be measured by armies or wealth. My power is of
all the hidden wonders of the earth.
The small things that save and replenish the earth - these are
in my keeping
And no small mind shall hold back my current.
I condemn no one and none may dam my flow.

I am the voice of the winged serpent
And writing in the winds of Time.
Hear and understand.
To receive needs quietness.

Your way leads you through a channel between two towering peaks
Know the way of the wolf and the dog.
The Moon is your Mother and Her law you must keep; waning,
full and waxing.
For the Scorpion, unfeared, does not kill
And all my ways are mighty.
So let it be with you.

Hear me and I will arise
Listen to me and I will come.
I am the saffron-robed Goddess of Sunrise
And the Morning of the Aeon.
I am She that waits without the Temple and brings men to the
sanctuary.
Within Me are all things and I am the silent mystery.
For behold, I am joy and the beating heart.
I am winged wonder and the delight of a Child.
I am dark and unknown, the smiling hidden flower.
Seek me with an empty heart.
For my gifts will fill you
And your hands will not hold all that I will give to thou who



love me.

In silence, then, come to me and I will hear you.

You who hunger and thirst, receive my feast.

You who mourn, shall grow new again.

You who fear shall conquer fear

You who are lonely, shall know my embrace.

The circle is my glyph and your sign of fidelity.

The circle holds you and shall be warmth in adversity.

Know that by my Law none may rule another

For only a slave seeks his honor in holding slaves.

So let it be with you.

I am the end of the Law or rule

I am the beginning of the rule of Law.

Love is the Law, Love under Will.

And the hungry who know my law and keep it shall be filled.

But the Law is inexorable as gravity and cannot be dismissed.

Be then free, under the Law.

Do as thou wilt and bind no other

Neither by selfishness, nor fear, nor altruism, nor guilt.

Bind none and be not bound.

For only Nuit encircles the stars and Her hair is unbound.

I would give you the secret of the Earth, if you had the wit to use it aright.

Master this law and master me, for I am the Daughter of the Scales of Fate

And Justice is a bronze feather.

My mercy is heavy and balances the heart.

Seek me in the heart of living metal

For I am the heat that enlivens your breast

My hunger is forever and rapture and union.

All that live are my food and live because of me who has nursed them at my breast.

I am the emerald-robed goddess -- a whisper in the summer night.

Rejoice when the moon is full I am very near.

For your joy is my glory and my gladness, and none have need of more.

My hunger is for your truth, O child of the Living Goddess!

You have come to the world's end and her days are of hunger and barrenness.

Rejoice! For in tender service of the Crone shall you find your path.

The sands are gold that mark the path.

Ave, ave, mene, alabatus

Sēba, Sēba inacanitabis

Hēla Hēla Allah labitani

Alla labitani
Enōch, Enōch elahay kudu ku
Ēmo Ēmo unzarus
Ē(e)cho Ē(e)cho la.

Hē lo

I am heard on the night wind. Come to me in quiet places
I am your way and your watch and you shall hunger for my love.
But that you love me, the night is dark and all unseen
Hunger and thirst for me and my love shall be your refreshment.

I need Thee that my love shall be grounded and my purpose fulfilled.

Know my path and the signs that love makes.
Fidelity shall be known by trials
Delight by sorrow
Courage by Fear, and Fear by Courage.

Yet those who do not fight shall conquer and my warriors shall
overcome armies with ivy wands and laughing and languor. Hear me
and remember.

My word is 888 and I shall not be hidden from view.

Your hungers are not my hungers, your needs are not mine
Yet you shall taste the honey, and your joy shall be forever.
Know this, the bee shall guide you by the sun. Despise not the
light of day.
But hold sacred also the night, and my embrace.
For in union with Me nothing is despised
And my womb is the first home of all beings.
Therefore learn compassion which will give you wisdom
And you shall know all things intimately, and clasp all things to
your breast.
For I am the Mother of all living and the Gate of Time, the Gate
of Life and Death.
My word you shall see written in the heavens
And my power shall make the oceans drop
When you hear a bird, know that it is my lusty song.
When a feather falls to the earth, I have heard it.
When your heart is weighed down, I cast off the stones.
For they are sand to blow away in the wind -- I am the Daughter
of eternity.
Know me, and accept my medalion, a cross of gold surrounded by
the sunburst of my manifestation over your heart and a secret
word, compassion.

I have tasted all the tears of the living and heard the prayers
of the dead.
I judge not but confound all judges.
Be free, for the hour is at hand when you must choose your freedom,
or lose it.
Too great a folly -- too long the waiting.



I am here and shall ever be. You are fleeting, a moth dancing about a candle.

Yet shall you return like the waves upon the ocean. Why should I not wonder at these things? You have taught me even as a babe and the honey tree was a landmark -- now I shall not lose my way.

Everywhere the hour for my arrival is heralded.
Injustice boasts its wealth and power crows over the wretched of the earth.
No slaves shall remain. I will banish slavery from the earth.
And all worlds shall be free.

Behold -- none shall stop thy passage for the lightning bolt shall go before you.
And of all my children, none shall be the judge.
Hear me and remember. I will count the days.

For you are at my side and in my heart.
And prophets shall wait for the stars to come around.
Be received into the comity and do not fear.
Basilisk is your brother and the Lion your friend and your companion is the Hawk of Doom.

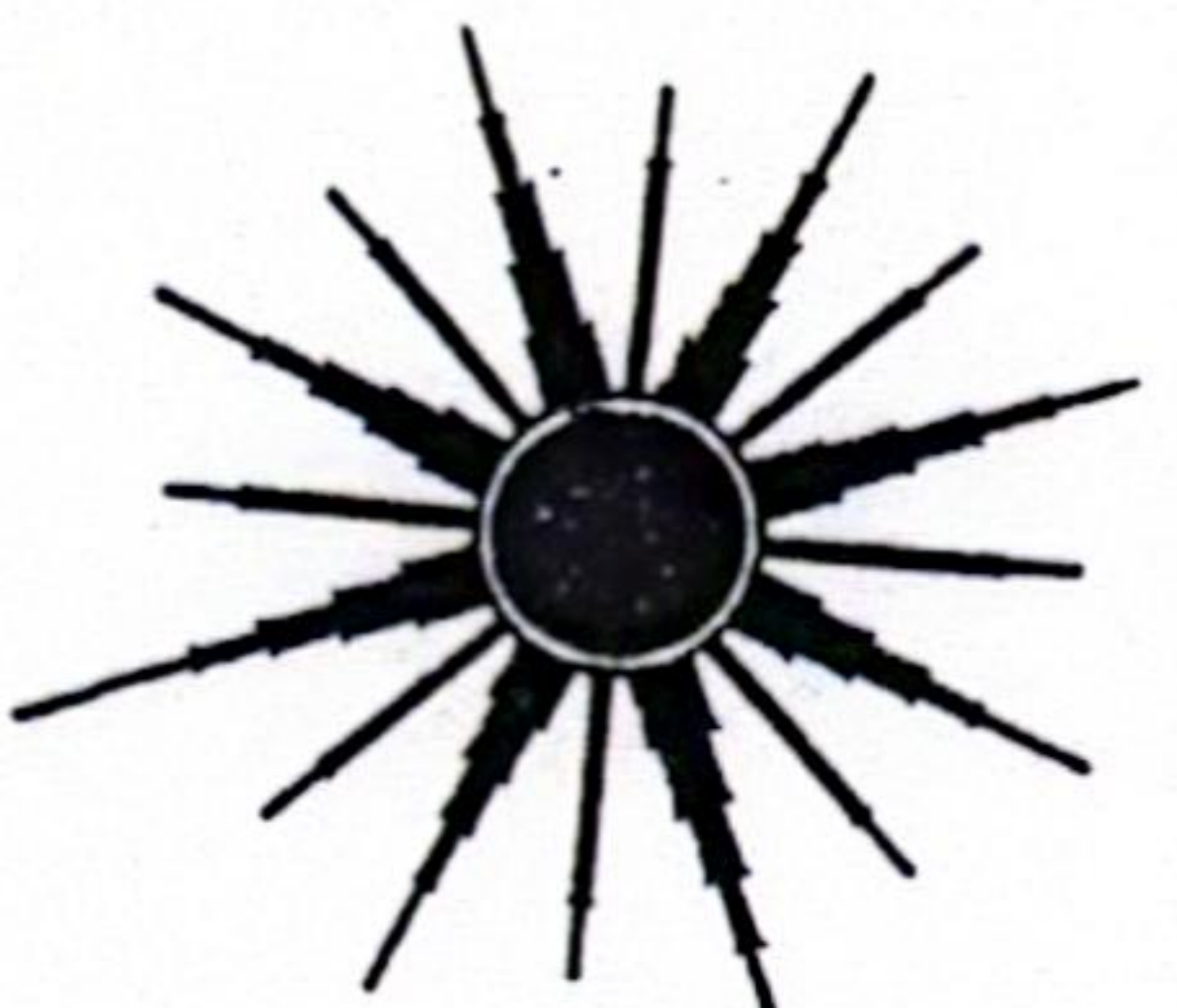
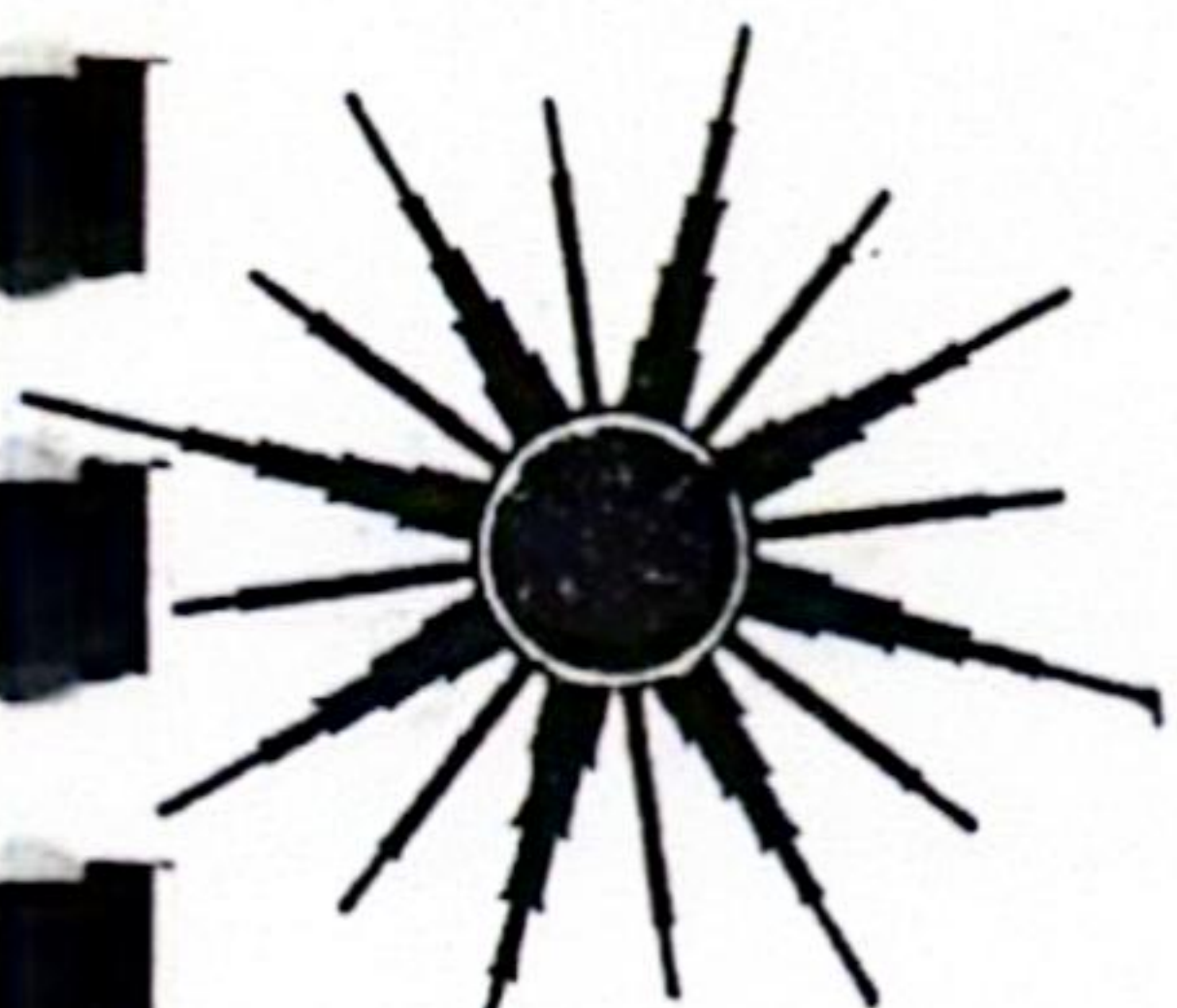
Fear not and nothing shall condemn thee
For nothing may judge ye.

Look neither to the right nor to the left but fix your eye upon your own star. The worlds shall part to let you pass for I am with you.
The hour for magick is at hand let none say otherwise.
Your silence is a rich seed bed. The sun shall plant its seed and the hungry be fed.
Quiet is my blanket and the earth is hidden in my protective embrace.
The Law is forever and fulfilled.
And my dream is silence and the murmuring of lovers.

No guilt is worthy of me. Do not seek me with pain or grief, for I do not choose to dwell there. I am rapture and release, surrender to freedom and courage are my prudence. Know this wisdom and be restored to your kingdom.

I have spoken. It is done.

The Law is rejoice.



HORUS/MAAT LODGE

The Horus/Maat Lodge was manifested on April 26, 1979 e.v. Involved in this magickal working was 'the Inner Council': Andahadna, Priestess of Maat, who transmitted Liber Pennae Praenumbra, and the Grove of the Star & the Snake. On this occasion, Andahadna channelled Names or Masks for the members of the Grove, functioning as the inner council: HaDeS, Loki Fenris, Aio-n, Zossian, Khreb ent Ptah, Nodens, Noctua, Selene. At this point, to clear up any confusion, we would like to note that Nodens of the Horus/Maat Lodge is not Kenneth Grant (Aossic Aiwass) of the "O.T.O.", who took that name (Nodens) as Head of the Nu Isis Lodge (1955 - 1962).

The following is a brief description compiled from our diaries of this working, the Manifestation of the Horus/Maat Lodge.

Sunrise adoration, Liber Resh vel Helios. Breakfast & noon sun adoration. Sacrament, eye in triangle. Spacemarks banishing, & Star Ruby done. Painting of Horus/Maat symbol - a red descending triangle with a black feather within. Set up altar in a tree, divination by tarot. Rained out into Shadow-Temple. Andahadna scribed sigils for the Grove & one for herself. All consecrated symbol by element, signed & sealed it. Loki Fenris (HaDeS) channelled a tree of masks for the working. The Grove took the Horus/Maat symbol outside while Andahadna worked her drum-magicks in the Shadow-Temple. In the blackened rain-filled field standing in the four directions, not feeling the earth, but instead at some great height amongst stars. Dance of the Double Current & the sigil is consumed by fire at the centre. Then the Manifestation of Nu, which is Had. The sky is heavy gray above, the rain is needle-fine. We return inside to the Shadow-Temple, assumed the points of chairs/thrones around the altar. Reading of the Holy Books: Liber AL vel Legis & Liber Pennae Praenumbra. Every word is alive & a universe complete. The air is extremely clear & freezing, with an alien smell, intensely pure. At the end of the reading (and Andahadna danced Liber P.P.) we do the Ka Worship rite, & then go outside. The sky was completely & totally clear, & we were struck by the beauty of the heavens. The stars shone clear, brilliant, infinite - a vision of the Comity of the Stars. The vision lasted for a period of several minutes, and then covered itself with heavy clouds again. Inside, in the house, Andahadna's daughter had drawn a Horus/Maat gynander with flame and feather in hands. She told us she "felt compelled to draw it." We later found out that the day of this manifestation-rite was the new moon. HaDeS, Khreb ent Ptah, & Aio-n had all checked the almanacs to make sure it was not the new moon & were all quite sure it was nowhere near. The week after doing the rite, we were all surprised to indeed discover that April 26 was the black of the moon & the lodge had manifested practically on the very hour!





The aim of the Horus/Maat Lodge is to manifest double Wanded God-dess. The energies available are the Double Current Shaitan-Aiwass and Maat.

The 93 Current manifests as: The twins Ra-Hoor-Khuit and Hoor-Paar-Kraat united, the child or centre of the Aeon named Heru-Ra-Ha.

The Maat current manifests as: The next age or possibly the last named Aeon. The Daughter to follow the Son. The Balancing of Stars in the future in the name of Truth.

The Lodge is freedom, nothing more. Those who work and are comfortable with the 93 Current **can** seek the future Aeon if it be their will! We have envisioned the future and wish to communicate with others who are serious.

There is a division or two mandalas in the Horus/Maat Lodge, and these should be remembered. But our purpose is Harmony. 2 = 0.

Those who are not interested in Maat are invited to join anyway since the law is Do what thou wilt.

We are accomplishing the Great Work! Analysis and Synthesis.

manifesto

Come, O Warriors to the Circus of Maya!
Come, Mother Kali, take off your skin and dance in your bones,
writhe to the pounding of Shiva's drum at the Festival of rock and roll!
See the juggler and his deck of cards!
Hear the single silence and the million voices!
See Pan panic and Babalon babble!
Hear Chaos laugh!
See the twin hawks slay, and the Vulture of the cremation ground!
Watch Horus on his horses, and the masks falling from the
whirling wheel of stars!
Achieve the alchemies of lust! Die daily!
See towers fall and Jesus tap-dance from the crucifix!
See God waltzing with the Devil!
Watch the Sun and Moon go out in the Night of Pan, and dance with
us in the feather-balance of Maat!

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LILITH

THE BOOK OF ZOT

being the first of the allegedly "Holy Books" which might or might not be about God the Utterly Indifferent.

I Being of the Nature of God and the Universe

1

In the Beginning, or slightly before, there wasn't very much. In fact, were one of us present at that point, probably only he would be there. Or maybe not.

2

At one point or another, way back then, **something** happened. What exactly that something was we have no real way of knowing, but only conjecture. But there is a reasonable certainty that something did, indeed, happen.

3

That happening, whatever it may or may not have been, was the Prime Cause (P.C.).

4

The end result (so far) of that P.C. is the Universe of Things As They Are (T.A.T.A.), or at least might be, as far as our limited(?) human senses can conceive/perceive/are concerned with.

5

Humans, and their abilities to conceive/perceive/be concerned with, are as variable as a series of seven-figured random numbers, or maybe even more so; making the U. of T.A.T.A. different for each and every being that either does or doesn't perceive it.

6

This difference in perception of the U. of T.A.T.A., although multiple and almost infinite (as there are almost an infinite number of possible points of perception) does not necessarily mean that the U. of T.A.T.A. is incomplete or imperfect, but only that the individual perceptrs are. Or may be.

7

Looked at from a point of Logic and Science, the U. of T.A.T.A. is a most coherent (albeit complex), rational and well organized Thing.

8

To the best of our knowledge and research, there is only **one** definite cause of organization (at least among humans): **intelligence**.

9

It follows, in an almost reasonable manner, that the P.C. of the U. of T.A.T.A., yea, even unto ourselves, **must** have been **Intelligence**.

10

If this be true, and not mere theorization, then that "Intelligence" can only be of a nature so vast, utterly incomprehensible, and of such a god-like magnitude as to appear, in toto, utterly alien to our limited intelligence and comprehension.

11

To make it easier in understanding, humans do as they have always done: place a convenient label upon an inconvenient idea.

12

Therefore we label this inconvenient conception of an Intelligent P.C. as "God".
II Being of the Utter Indifference of God

1

The knowledge of a P.C. or "God" has, for some unknown reason or purpose, been implanted since the "Dawn of Time" within the soul (?) mind (?) subconscious (?) of Man.

2

One "reason", given by more than one Faith, for this seemingly instinctive knowledge, is that within each individual entity resides a spark or fragment of God (P.C.).

3

If this "reason" is in fact true, it follows that each individual spark or "soul" must be, at some point or in some way, aware of itself, of being a part of God.

4

Since the P.C. (God) is in Itself infinite, then each individual spark or "soul" must also be infinite.

5

It doesn't really make any sense for an Entity which is conscious of Its own infinity or infiniteness, to be in any way concerned with the infiniteness of each separate particle of Itself, since the whole Entity is infinite.

6

Also, the question as often been asked: "Why would anything have ever been created at all, in the first place?"

7

A P.C. which was not intelligent would simply rest within Itself without thought or anything else, because without Intelligence it would be unable to do anything but simply Be.

8

Yet we have already determined that the P.C. of T.A.T.A. was Intelligence; an intelligence that necessarily **has** to be aware of Its singularity, Its total Aloneness.

9

No Intelligence could remain in such a situation for very long without going insane, for intelligence needs **something** to relate to, to interact with, or at least to be amused or diverted by.

10

Yet how can an infinite Intelligence such as that of God (P.C.) have anything else to relate to or interact with, except Itself? Granted, such a "relation" would be of an infinite nature, but it would, albeit on a totally vast scale, simply be "God talking to Himself".

11

Even if God were to indulge in this fashion, the end result would simply be delayed for a period of time. The only positive result of such a course of action would be total Self-knowledge, and since that Self was literally All that there was to know about, infinite Intelligence would also be infinite Wisdom.

12

This infinite Wisdom couldn't help but see the eternal Boredom inherent in such a closed system.

13

Fantasy, in a world/system/Universe created solely in and of the mind, an infinite, cosmic Soap Opera, each bit player being part of the Whole, yet each part not knowing the Essential Unity of All (E.U.A.): an eternal amusement and diversion for an infinite Being - this had to be the answer.

14

Yea and truly did God create the Heavens and the Earth, and did separate the Waters from the Land, and the Dark from the Light, and all the worlds as stages, and all the people as players.

15

And six days, or maybe more, or less, did He labour, and on the seventh day did He say: "It is finished, **Far Out!**"

16

Verily, He did not care or have a concern with the outcome of His Labour, for being the only Thing there was, all that was divided and separated and whatever else was done was done to Himself. Thus, although totally involved in the Game, or Play, God is Utterly Indifferent as to its outcome.

17

Yet even this be but conjecture, for none can conceive of the Mind of God, and none hath seen Him face to face, or at least, did and lived to tell about it.

18

Only this do we know, or at least think we do: Whoever wrote the Script sure had a funny sense of Humour.

III Being of the Relationship which exists, or maybe doesn't, between God and Man; and the same thing backwards and inside out the other way around

1

Because God, as much as we are able to conceive of Him, resides within each one of us, in fact **is** us, there really cannot be any communication along the lines of God to Man, or Man to God. There simply isn't anything there, in the concrete, individual sense, for Man to relate to or communicate with.

2

Yet, lacking an individual, material expression or manifestation in no way implies a lack of Knowledge or Understanding, so the belief in the Being or Reality of God the Utterly Indifferent becomes an essentially Pantheistic point of view.

3

Any system of belief must, however, have some means of interrelation/inter-reaction between Diety and Worshippers even unto this most existential of Faiths.

4

A Pantheistic viewpoint works from the following basis: that Diety, or Godhead, or The Cosmic Muffin, whatever the chosen Name is, is an integral part of **all** Things, in fact **is** all Things, and all that exists in the U. of T.A.T.A. is a Manifestation of the God-force inherent within it, or to put it another way, is God in manifestation.

5

A much simpler way of stating the twisted jumble of words (which is, in the final essence, not the thing that we are trying to discuss) would be to say, "Thou Art God"; or even the Hindu "Tat Tvam Asi", "I Am That".

6

If we take just that one statement, "Thou Art God", it puts the whole question of "relating" to God into a very interestingly coloured Light. It also takes the concept of "sin" and sort of twists it around, too.

7

How can you relate to an external Thing or God if You Yourself are that external? Do you pray to yourself? Do you burn incense and blessed candle to yourself?? To your best friend?? (Forget not, my children, that he, too, is God.) To your worst enemy??? (You got it. Him too.)



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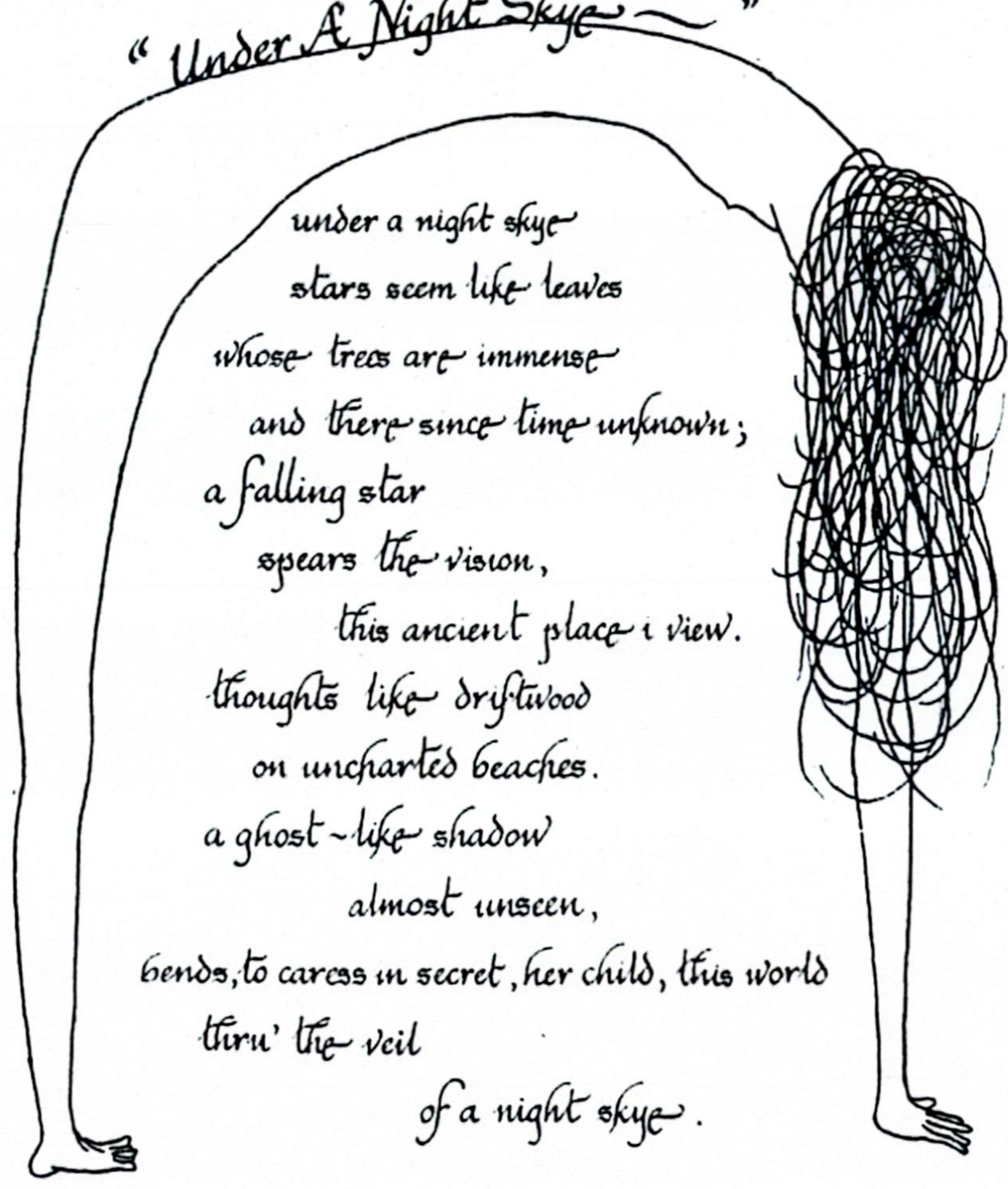
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Starlight to know
Starlight to see
is sunlight on the wall
the wind in the trees
the flowers are laughter
the long grasses are free
dance the paths of your lives
on her beauteous breast
for all life dies
and comes to her rest.
star quintessence eternal
Night's far fires
whose light is reflected
in Life's passionate pyre.
Starlight to know
Starlight to see
Our Mother gives
to you and me;
wine and bread
lust and laughter:
our ashes will grow flowers
for the children that come after.

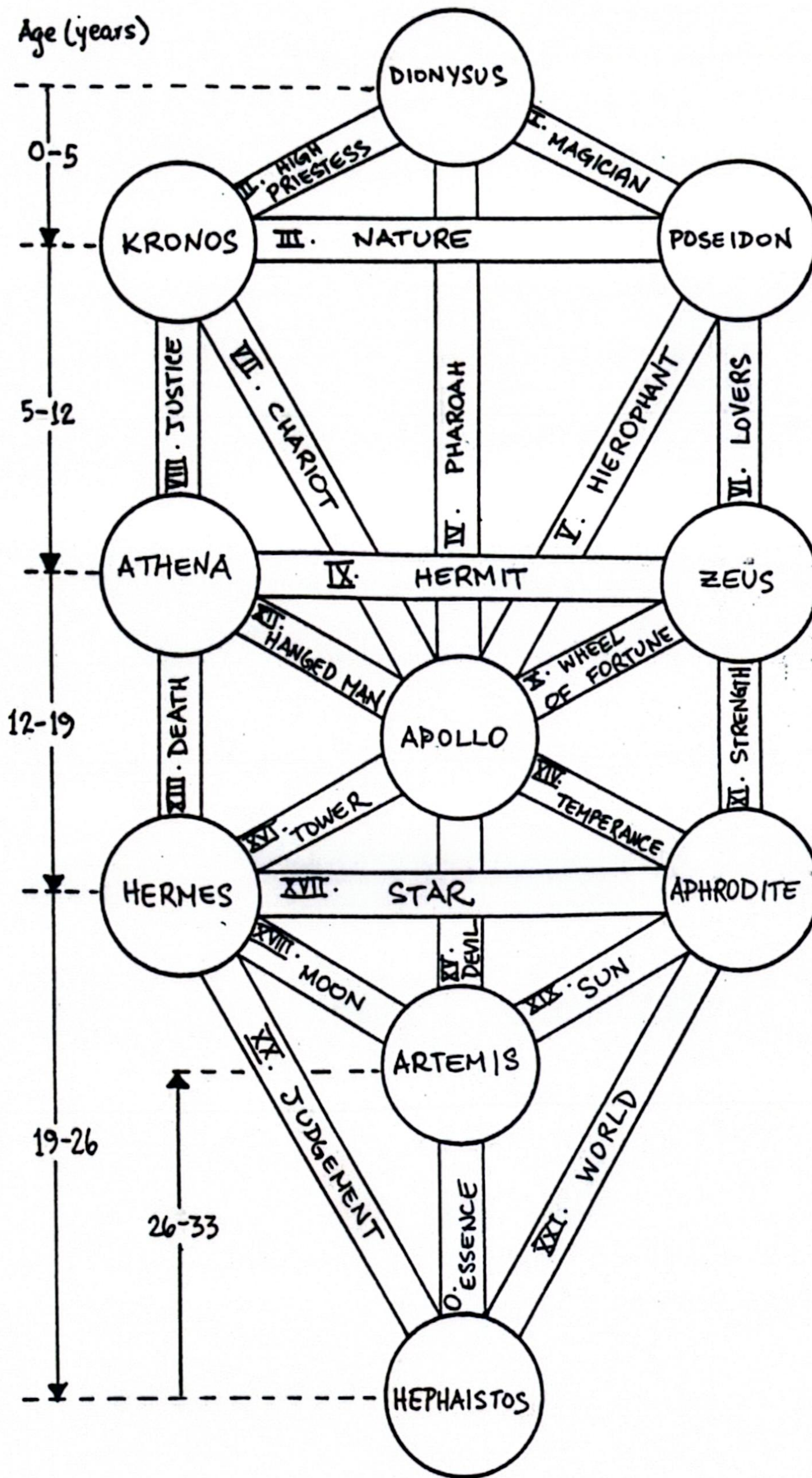
- Cinnamon

"Under A Night Skye ~"



under a night skye
stars seem like leaves
whose trees are immense
and there since time unknown;
a falling star
spears the vision,
this ancient place i view.
thoughts like driftwood
on uncharted beaches.
a ghost-like shadow
almost unseen,
bends, to caress in secret, her child, this world
thru' the veil
of a night skye.

2. WORK CAN ONLY START IN YESOD OF ASSIAH; THIS IS THE RECOGNITION "I AM ASLEEP".
 AT ANY LOWER LEVELS THE PATHS OUT OF YESOD ARE INVERTED AND LEAD TO EVER LOWER
 LEVELS OF THE QLIPOTH; I.E., SUBJECTIVITY. SUBJECTIVITY IS HELL.



1. PSYCHE DEVELOPS DOWN THE TREE FROM KETHER, ENDING IN YESOD AT ABOUT AGE 33.
 YESOD OF ONE PLANE IS THE KETHER OF THE IMMEDIATE LOWER PLANE.



$$5 = 6$$

Al Nakeel

What is the equation $5=6$? To begin, it represents the degree of Adeptus Minor in the order of the R.C., and in the Tree of Life attributions it is assigned to Tiphareth. Also, it asserts an identity of the pentagram and the hexagram. In a certain tradition, the pentagram represents the perfect wordly man; the hexagram the perfect spiritual man. Thus we may take the equation as the achievement, by one who has perfected his trip in the world, of the identification of himself with his ideal of spiritual perfection. This is, in another language, the Knowledge and Conversation of the Holy Guardian Angel, the external task of the Adeptus Minor.

On the Tree of Life the pentagram is the five lowest sephiroth: Tiphareth, Netzach, Hod, Malkuth and Yesod. The hexagram is the six higher sephiroth. The point in common to pentagram and hexagram is Tiphareth. In the $5=6$ the perfected worldly ego is sacrificed and the adept recognizes his identity with his higher spiritual self. In the $6=5$ degree this higher spiritual self makes the descent into the worldly man. The Son of God is crucified on the cross of a bodily existence.

The preceding paragraph can be taken as a warning. A person who, for example, uses drugs to invoke the hexagram before purifying the pentagram is stuck with whatever imperfections he has failed to rectify. In Gurdjieffian language, it is extremely difficult and dangerous to undo a wrong crystallization. This makes the question of perfecting the pentagram one of high importance.

What follows makes reference to the Tree of Life as shown in the figure. There are two important things to notice about this diagram. The first is that the numbers of Yesod and Malkuth have been interchanged. That is, Malkuth is taken as the ninth sephira, and Yesod as the tenth. The second is that the attributions of the Tarot major arcana is not that which is generally given. The lineage of this tree is from Oscar Ichazo, founder of Arica Institute. He gives his source as Leo de Marchville, late patriarch of the Expectant Church. It is claimed that this is the tree of the unwritten cabals.

This tree is used to follow the developmental sequence of a human life. It is stated that this sequence is a descent, in which all of the cards are inverted. Thus, for example, from Kether to Binah across the High Priestess: the High Priestess is the void, the internal mother. Along this path the child internalizes its mother. In particular, it internalizes such things as the mother's fears, temper and



dissatisfaction. Because the card is inverted, the child reaches Binah with its resistance to external conditioning broken. It no longer has real, independent will, and is ready to be educated by society. Likewise, from Kether to Chokmah across the Magician: the child expects its father to be the Magician, the secure protector who knows all, and is capable of working for perfection in the world. What the child gets is 'bullshit social dogma'. Hence Chokmah does not give the knowledge of vast power and immensity, but fear and subjectivity.

As Gurdjieff said, in the ordinary course of life everything ends up in the moon. Along the Tree of Life in this development, everything ends up in Yesod. Further, there is a veil around Yesod called the Veil of Lilith. Lilith is the attraction of evil. It attracts the ego that wants to be God, which is called Shaitan. From the Yesod of one plane one passes to the Kether of the next lower plane, or vice versa. The work of perfecting the pentagram begins in Yesod of Assiah. Below this one is caught in the Qlippoth, the hell of subjectivity. In Yesod of Assiah comes the recognition: "I am asleep." With that recognition, the Work can begin. Without it, all paths out of Yesod are inverted and lead to lower levels, to the Qlippoth, the levels of subjectivity where there is complete attachment to that subjectivity. There are four paths out of Yesod: across the Moon to Hod; across the Sun to Netzach; across the Devil to Tiphareth; and across the Fool to Malkuth. The path across the Moon is the path of shamanism, magic, drugs. It is a dangerous path on which illusion may be taken for reality. If successful it results in a weak mercurial state which is incapable of further advance. The inverse of this path is the perversion of magic, using it to strengthen the ego. The path across the Sun is the path of art, of realizing oneself in one's artistic products. This includes all of the creative aspects. It is also difficult, and, if successful, results in a weak state of Netzach which cannot progress further. The temperamental artist, subject to fits of passion and depression, easily blocked in his work, is an example. The inverse of the Sun is a perversion of creativity, using it to depict ugliness rather than beauty. The path across the Devil is the path of courage; of facing one's fears and overcoming them. It, also, is dangerous. For those who survive the result is a weak state of Apollo which can go no further. The inverse of the Devil is seeing imperfections and sin in everything, believing that only one's own ego is perfect. The path of the Fool is called the path of the four ways. It is the path which attempts all four ways at once, which crosses the suits of the minor arcana. It is a return to the Earth (Malkuth) and to Life; getting grounded. It can also be conceptualized as the drawing of a bowstring.

There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink?

Whoever is caught up in the veil of Lilith sinks into the Qlippoth.

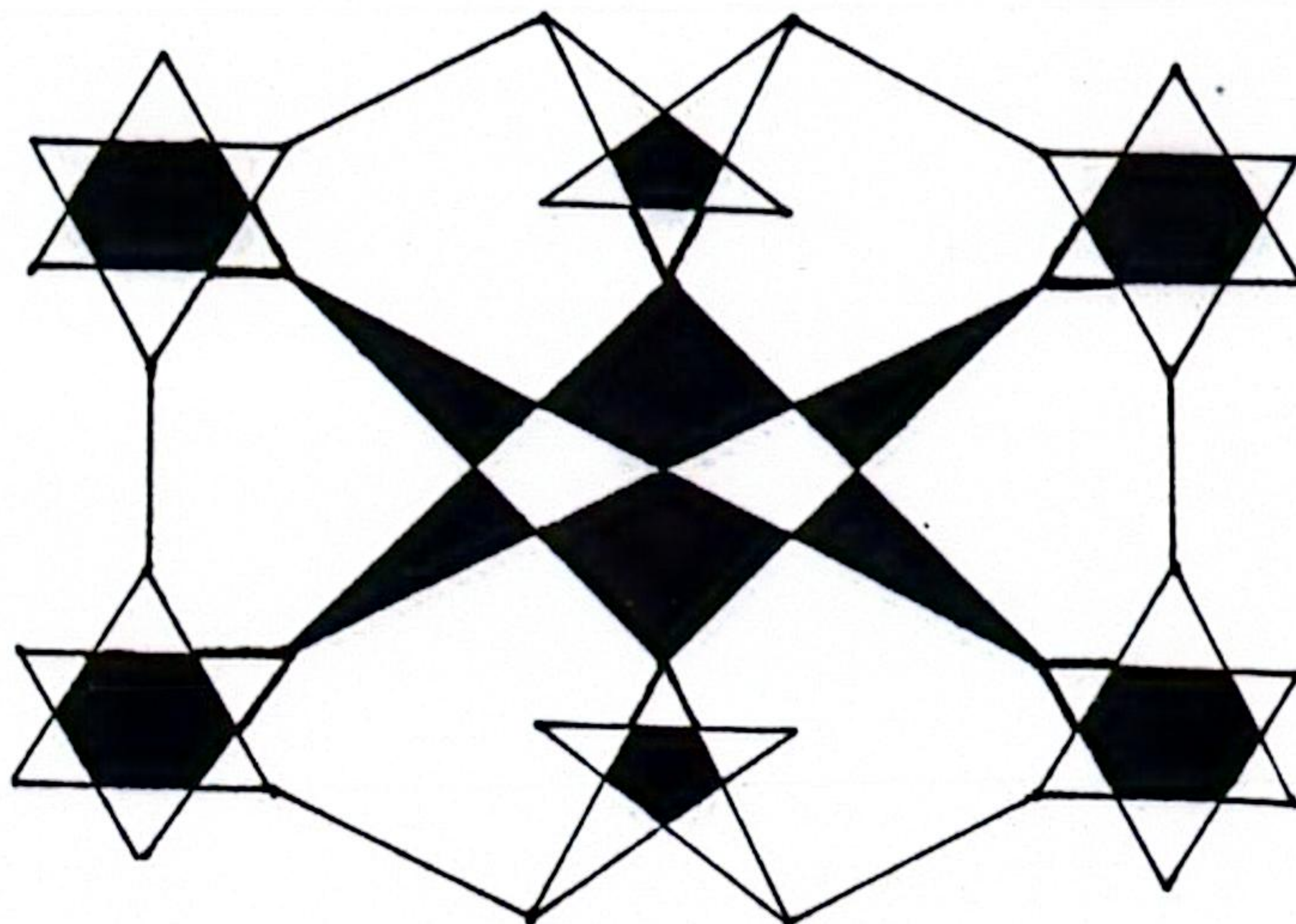
There is another significant pattern of five and six on the Tree of Life. Taking the five as Geburah, Chesed, Tiphareth, Hod and Netzach gives a square cross, lying on its side. Taking the six as Kether, Chokmah, Binah, Tiphareth, Yesod and Malkuth gives an arrow directed upward. Referring to the figure, the trumps relating to the five are the Hanged Man, the Wheel of Fortune, the Tower and Temperance. If we include the square surrounding the cross, then the Hermit, Death, Strength and the Star are also included.

The trumps connecting the paths on the arrow are: the Fool, the Devil, the Emperor, the Magician, the High Priestess and the Empress. Notice the interesting progression up the path of the arrow: the Fool from Malkuth to Yesod; the Devil from Yesod to Tiphareth; the Emperor from Tiphareth to Kether. It is said, of course, that 'only a camel can cross the desert', hence the path from Tiphareth to Kether must be the High Priestess. But "There are means and means". The Emperor represents, in this tradition, the will, the one who has the power to say "Let it be done" and it is done. Based in Tiphareth, which is associated with Apollo, one could say that the Emperor is the path of the Son to the Sun.

When falcon-like I darted from my world of mystery
Upward and upward flying
No sage stood there to greet me with the truth
So back I dived by the same narrow door.

One may assume that Kayyam was giving a warning with that verse: don't expect anybody else to do it for you, or some such trite truism.

Of course, it is much easier to take a single path out of Yesod; and there are those who say "Only a fool would try all four ways at once!" Well, as it is said, caveat emptor. What usually happens to such single-minded individuals, assuming that they don't self-destruct along the way, is that they end up as some kind of bigot (Yesod to Tiphareth across the Devil), as a burned-out doer (Yesod to Hod across the Moon), or as a burned-out artist, or as your standard professional type (Yesod to Netzach across the Sun).



Notes on the Enochian Tablets: 3

In the last instalment of these notes the method of colouring the various sections of the Great Cross and Sephirotic Crosses was discussed. In this issue the remainder of the colouring scheme will be explained.

As mentioned before, the centres of the remaining squares are coloured according to the element ruling their Tablet. The four 'edges' of each square are coloured according to a cross-referencing grid of elements. First of all, it should be noted that this grid is based on the elemental sequence attributed to **IHVH**, the four-letter name of God: **Fire - Water - Air - Earth**. It will be observed that in each Angle, there are four squares above the cross-bar of the Sephirotic Cross and sixteen below. The former are called **Kerubic Squares**, and may be thought of as 'masters' for the sequence of the latter, the **Servient Squares**.

The elemental sequence is read from **right to left** in the **upper** Angles of the Air and Water Tablets, and in the **lower** Angles of the Fire and Earth Tablets. Conversely, the sequence runs **left to right** in the **lower** Angles of the Air and Water Tablets, and in the **upper** Angles of the Fire and Earth Tablets. The starting point for the sequence in each Angle is such that the **outer** column corresponds to the element of the Angle. This may sound complicated, but is really fairly simple if you work it out step by step. Remember that the **IHVH** sequence is circular, so that Fire comes after Earth.

Once all 64 columns have been assigned to elements, you can start to colour. First, the **Kerubic Squares**. The upper section of each is coloured according to the element of the Tablet (the same as the centre), and the lower section to that of the Angle. The left and right sections are coloured according to the element of the column as worked out above. In the **Servient Squares**, the left-hand section corresponds to the Tablet, and the right to the Angle. The top section corresponds to the column, and the bottom to the rank, worked out as follows: In each angle, just take the sequence of the four columns in it, right to left, and repeat it for the ranks, top to bottom. Thus the sixteen **Servient squares** are each identified by a pair of elements in a symmetrical pattern.

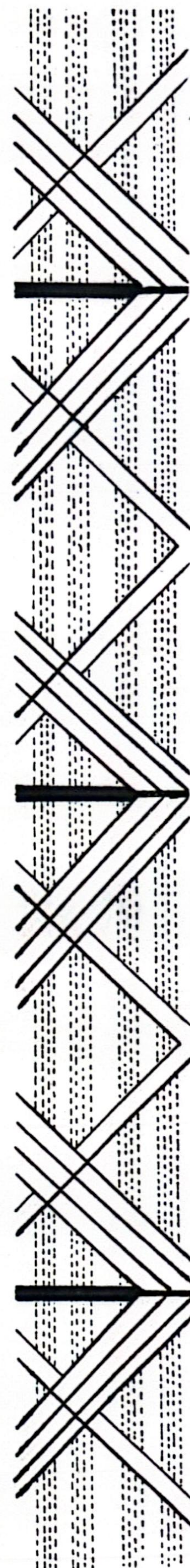
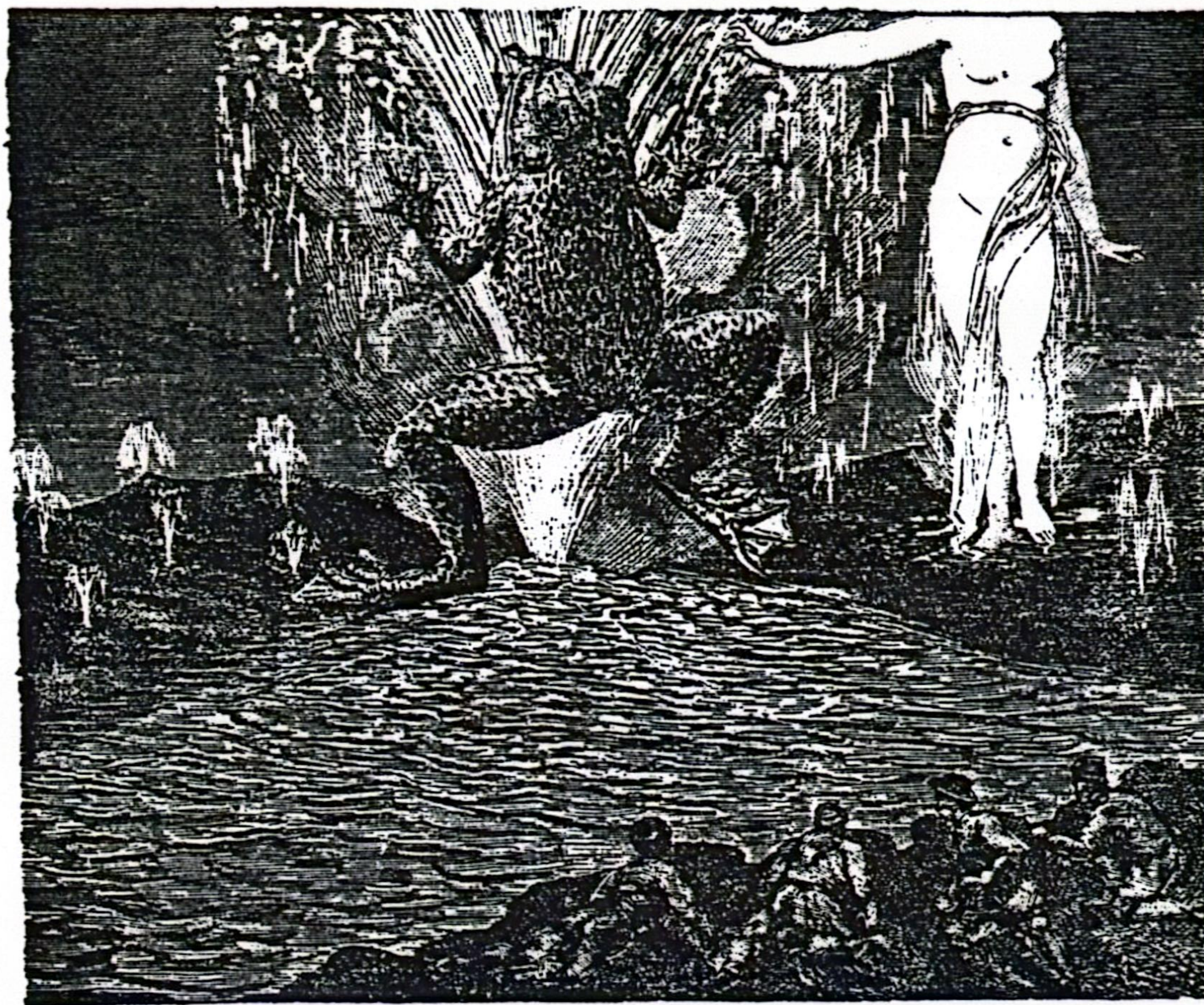
Example: Take the second square from the right in the bottom row of the Air Tablet. The centre section will be **yellow**, for the Air Tablet, as will be the left-hand section. The right-hand section is **red**, for the Fire Angle. Now, it was stated that the sequence of columns runs left to right in this Angle, and that Fire (for the Angle) must be on the outside; the right. Thus in this angle the columns run Water - Air - Earth - Fire. The corresponding column is therefore that of Earth, so the upper section of the square is **black**. Since this is the bottom rank, it will correspond to the left-most column in the

Angle, or that of Water; thus the bottom section will be blue.

The Tablet of Union is a fairly simple arrangement. The ranks from top to bottom are ruled by Air, Water, Earth and Fire, and the columns from left to right follow the same sequence, preceded by Spirit. The top, bottom and centre sections are always white. The left-hand section of each square answers to the column, and the right to the rank. The letters in the centre section of each square correspond to the element of the rank.

Next instalment - Symbols on the sides of the Pyramids in each square.

- Frater 77



Game Review
ILLUMINATI "The game of conspiracy"
from Steve Jackson Games

"Illuminati, n.: any of a number of groups, reputedly of ancient origins, claiming special knowledge or enlightenment; any secret or mystical society or power bloc."

Are you paranoid? Do international conspiracies fascinate you? Do ideological extremists disgust you?

If you answered yes to any of the above questions, then this game is definitely for you.

This game is played with small cards, paper money, and dice. The cards are either "Illuminati Groups", lesser conspiracy groups, or special event cards.

Each player controls an Illuminati Group: the **Servants of Cthulu**, the **Discordian Society**, the **Bermuda Triangle**, the **Bavarian Illuminati**, etc., and uses this group's 'Power' and money (mega-bucks) to control, neutralize or destroy lesser conspiracy groups: **Cycle Gangs**, **International Cocaine Smugglers**, **Preppies**, **Wargamers**, **IRS**, **Orbital Mind Control Lasers**, **Moral Minority**, etc. Each Illuminati Group has special powers and objectives; for example, the Bavarian Illuminati desire sheer power, while the Servants of Cthulu seek to destroy as many groups as possible and the **Gnomes of Zurich** hoard mega-bucks.

This is a unique and innovative game. Although play can be somewhat sluggish and thoughtful, a great deal of excitement can be generated by the conspiracy, diplomacy, deceit, fraud, and ruthlessness encouraged by the guidelines for play. The game provokes an intriguing balance between self-centered greed and the selfless expenditure of resources to kick ass on someone for the greater good of all.

A particularly interesting part of the game is the 'alignments' assigned to the lesser conspiracy groups. These can be genuinely amusing. For example, the **Trekkies** are 'Weird' and 'Fanatic' while the **Semiconscious Liberation Army** is 'Criminal', 'Violent', 'Liberal', 'Weird', and 'Communist'. The IRS is 'Criminal' and 'Government'.

The Expansion Sets (1 & 2) add new flavour and variety to the game, although some

of the new special events cards make for disgustingly easy surprise victories.

No review could possibly do justice to this game; it must be played to be appreciated. As an amusing way to pass several hours, this game cannot be beat.

On another level, this game carries an important message which is that anything and everything can be a conspiracy if one chooses to view it as such. Conspiracy is in the eye of the beholder!

ALL HAIL ERIS! ALL HAIL DISCORD!

- M.S.E.

Paranola n. A healthy understanding of the essential nature of the Universe.

Data n.pl. A accrual of straws on the backs of theories.

A quicky book review, if there is such a thing. We have just received a copy of Against His-Story, Against Leviathan, by Freddy Perlman (\$3.00) from Black and Red Publishing, Box 02374, Detroit, Michigan 48202.

This is a magnificent essay, looking at such works as Fred Turner's Beyond Geography, and in the same league as William Irving Thompson's The Time It Takes Falling Bodies To Light. Freddy is one of the grand old men of the anarchist movement and has set his sights on the rise of the great Beast, Technology, and how it strives to destroy free human communities. In it he demystifies magick, shamanism, art, politics and the myth of 'primitive' societies. An excellent work; we recommend it highly.

What? No Myth-A-Lan-Eous??

Alas, poor brother **Gre-m-lyn** overdosed as he sorted through his clipping files. We aren't sure if it was the rise in nutty christians killing themselves, their kids and their neighbours 'cause Satan got 'em, the Mayor of Eckville teaching high school students about the Jewish-Communist-Illuminati conspiracy to rule the world, or if it was the ludicrous announcement by the Federal Government that they wouldn't allow a clause in the Constitution affording protection to sexual minorities (gays, lesbians and other so-called 'abnormal' types) because it "might upset religious groups". Anyway, he was last seen barfing up newsprint and waving his tentacles wildly in the air screaming something about **Immanetize the Eschaton...** we hope that after some pepto-bismol and a vacation in Tibet Gre-m-lyn will return next issue to tweak your ears, eyes and tentacles.

AMNESIA

In the passage, crowded movement
things go by unnoticed
others mean more

 their virtue
 we have seen them before
SO
 they leap into our thoughts
 to the spaces we have made

 Familiarity
 Breeds
 Receipt
acceptance
 what we already know, IS
already is

Inscription
on a temple
KNOW THYSELF
layered meaning
connotations in stone
to the Holy Place, seven steps
 now dust

In my house (our house)
there is room for dust
 and a passage
leading from it stairs six or seven of them
 then a landing, a temple
 Stand here Face East
 SOLOMON glorious
 YOU watching
 RA cast radiance Light
 streams Life over the Safeway parking lot dusty
like the landing
 there dirt
here
Seven Sacred Relics

In the passage, movement
 familiar
 my roommate
my roommate would like to clean the stairs please

There is a place
 things we should know
 passing at the wrong time

- Philip Young

Whippoorwill

Innovate v.i. Annoy people.

Occam's razor n. The principle that the preferred theory is the one that employs the fewest assumptions. Since there is no good reason for believing this, scientists are quite right to ignore it completely.

In the midst of sea-mist swirling
Wrapped beneath the tendrils curling
Round the colours ever whirling
Stood the silent whippoorwill

Frightened by the voices calling
Tempted by the strange appalling
Sound of things before the falling
Of the shape without a will

Knowing not of dark desire
Having but one chance to sire
Children to renew the fire
Moving and yet somehow still

In that place among the teeming
Hordes of shallow faces seeming
To enjoy the endless screaming
Of the silent whippoorwill

- Jonathan Gray



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Breton and the Magick of Surrealism

Fr. ByThor

At the turn of the century the world moved out of stodgy Edwardian ethics, attitudes and morality, into the 20th century. 'Anything could happen' became the rallying cry of artists, scientists, revolutionaries, visionaries, all those who dared to dream. The old world of the 19th century was being swept away by the challenge of the new.

It was a glorious time for experimentation: man flew the first airplane, invented movies, discovered atomic particles, reinvented art and poetry. Aleister Crowley was there, part and parcel of that need to change, and in 1904 he announced with **The Book of the Law**, "Do what thou wilt", recognizing the fundamental need to 'change' versus the 'stability' imposed by the Victorian society.

Revolutionary movements were in progress around the world, both on the practical level of changing society to meet the needs of the workers and the poor, and on the level of burgeoning experimentation in the artistic and scientific circles. All this coalesced during World War I, as the old world died a most brutal death, a new world arising from the ashes. From 1918, through the 'roaring twenties', until the thirties, people began to live life to the fullest, to dream dreams that had only been glimpsed before the War, to dare to live and be free.

It was in this period that we find the Surrealists espousing a magickal revitalization of art, destroying previous generations' concepts of 'art' as 'painting' or 'drawing' or some such object. The Surrealists viewed art as consciousness, as an experience, not limited to its expressive form, be it painting, collage, poetry, theatre or anything else. They crossed the boundaries of society and of their own perceptions of the 'unconscious'.

Tristan Tzara invoked Dada, literally the meaninglessness of words, to transform language back into symbols/sigils. Breton and the surrealists played with automatic drawing and writing, as did A.O. Spare at the same time, all evoking images like those written about by pulp writers such as H.P. Lovecraft and Clark Ashton Smith, as the 'stuff of dreams and nightmares'.

The new aeon was dawning, and it had a collective gestalt that struck many individuals the same way. We can now look back and see the similarities between the development of quantum theory, surrealism, the magick of Crowley, the 'games' of Gurdjieff and the terrors of Lovecraft and see that they were all part of the global revolution in thinking happening at this time.

Kenneth Grant has attempted to point this out in several of his works on Crowley and magick: Nightside of Eden, The Magickal Revival and Outside the Circles of Time, linking Crowley with A.O. Spare, Salvador Dali, Lovecraft and Gurdjieff. It was a time when the world went mad, and dreams became the stuff of life.

All the dreams and urges, that had been bottled up by a static Victorian culture, rushed forth quite literally, creating the 'roaring' twenties and thirties. There were precedents: the works of Rimbaud, Baudelaire, Alfred Jarry, Tesla, Mesmer, Comte Lautreamont; all the heretics of the 19th century became the 'ancestors' of the surrealists of the 20th. No area of investigation was too weird for exploration.

Today we think of surrealism as something to hang on walls, like any other 'school' of painting; we hear of the burnt-out old plagiarist named Dali often acclaimed as 'surrealistic', but the surrealists worked as a collective and Dali resigned in the 1930's to cash in on the techniques he stole from his friends. We need say no more about that charlatan.

Herein are reprinted some excerpts from Andre Breton to examine what surrealism saw in the 'occult' and magick, often overlooked by 'art historians' who still focus on pigments and frames. Surrealism is a state of being, art is the consequence of that being, and in a sense the art of the surrealists is always magickal, a sigil from the deep imagination.

Who knows if Tzara, Breton, Crowley, Gurdjieff and Jung ever met? There was no need for them to all sit around in Paris at the same cafe table and discuss their ideas. Because they had all contributed to the milieu of the Left Bank, their ideas, dreams and evocations mixed and merged. They did not have to meet in person; the ideas they expressed have blended to inspire more and more of us through the remainder of the century.

The surrealists understood that art, politics and magick are all one entity, the process of 'being' human; they never divorced these forms from their original source, the imagination. Nor can we. So for your enjoyment and further use are some of the surrealist notions of the Great Work.

Surrealism, n. Psychic automatism in its pure state, by which one proposes to express - verbally, by means of the written word or in any other manner - the actual functioning of thought. Dictated by thought, in the absence of any control exercised by reason, exempt from any aesthetic or moral concern.

Encyclopaedia. Philosophy. Surrealism is based on the belief in the superior reality of certain forms of neglected associations, in the omnipotence of the dream, in the disinterested play of thought. It tends to ruin once and for all all other psychic mechanisms and to substitute itself for them in solving all principal problems of life. The following have performed acts of ABSOLUTE SURREALISM: Messrs. Aragon, Baron, Boiffard, Breton, Carrive, Crevel, Deltiel, Desnos, Eluard, Gerard, Limbour, Malkine, Morise, Naville, Noll, Peret, Picon, Soupault, Vitrac.

* * *

Within the limits where they operate (or are thought to operate) dreams give every evidence of being continuous and show signs of organisation. Memory alone arrogates to itself the right to excerpt from dreams, to ignore the transitions, and to depict for us rather a series of dreams than the dream itself. By the same token at any given moment we have only a distinct notion of realities, the coordination of which is a question of will.

* * *

The mind of the man who dreams is fully satisfied by what happens to him. The agonizing question of possibility is no longer pertinent. Kill, fly faster, love to your heart's content. And if you should die, are you not certain of re-awaking among the dead? Let yourself be carried along, events will not tolerate your interference. You are nameless. The ease of everything is priceless. If man's awaking is harder, if it breaks the spell too abruptly, it is because he has been led to make for himself too impoverished a notion of atonement.

* * *

From the moment when it is subjected to a methodical examination, when, by means yet to be determined, we succeed in recording the contents of dreams in their entirety (and that presupposes a discipline of memory spanning generations; but let us nonetheless begin by noting the most salient facts), when its graph will expand with unparalleled volume and regularity, we may hope that the mysteries which really are not will give way to the great Mystery. I believe in the future resolution of these two states, dreams and reality, which are seemingly so contradictory, into a kind of absolute reality, a surreality, if one may so speak. It is in the quest of this surreality that I am going, certain not to find it but too unmindful of my death not to calculate to some slight degree the joys of its possession.

* * *

A story is told to which Saint-Pol-Roux, in times gone by, used to have a notice

painted on the door of his manor house in Camaret, every evening before he went to sleep, which read: **THE POET IS WORKING.**

* * *

SECRETS OF THE MAGICAL SURREALIST ART

Written Surrealist Composition

or

first and final draft.

After you have settled yourself in a place favorable as possible to the concentration of your mind upon itself, have writing materials brought to you. Put yourself in as passive, or receptive, a state of mind as you can. Forget about your genius, your talents, and the talents of everyone else. Keep reminding yourself that literature is one of the saddest roads that leads to everything. Write quickly, without any preconceived subject, fast enough that you will not remember what you're writing and be tempted to reread what you've written. The first sentence will come spontaneously, so compelling is the truth that with every passing second there is a sentence unknown to our consciousness which is only crying out to be heard. It is somewhat of a problem to form an opinion about the next sentence; it doubtless partakes both of our conscious activity and of the other, if one agrees that the fact of having written the first entails a minimum of perception. This should be of no importance to you however; to a large extent, this is what is most interesting and intriguing about the Surrealist game. The fact still remains that punctuation no doubt resists the absolute continuity of the flow with which we are concerned, although it may seem as necessary as the arrangement of knots in a vibrating cord. Put your trust in the inexhaustible nature of the murmur. If silence threatens to settle in if you should ever happen to make a mistake - a mistake perhaps due to carelessness - break off without hesitation with an overly clear line. Following a word the origin of which seems suspicious to you, place any letter whatsoever, the letter 'I' for example, always the letter 'I', and bring the arbitrary back by making this letter the first of the following word.

* * *

How not to be bored any longer when with others

This is very difficult. Don't be at home for anyone, and occasionally, when no-one has forced his way in, interrupting you in the midst of your Surrealist activity, and you cross your arms and say: "It doesn't really matter, there are doubtless better things to do or not to do. Interest in life is indefensible. Simplicity, what is going on inside me, is

still tiresome to me!" or any other revolting banality.

* * *

/ How to catch the eye of a woman you pass in the streets /

.....
.....
.....

* * *

Against Death

Surrealism will usher you into death, which is a secret society. It will glove your hand, burying therein the profound M with which the word Memory begins. Do not forget to make proper arrangements for your last will and testament; speaking personally, I ask that I be taken to the cemetery in a moving van. May my friends destroy every last copy of the printing of the Speech concerning the Modicum of Reality.

* * *

Language has been given to man to make Surrealist use of it.

* * *

Surrealism does not allow those who devote themselves to it to forsake it whenever they like. There is every reason to believe that it acts on the mind very much as drugs do: like drugs, it creates a certain state of need and can push man to frightful revolts. It also is, if you like, an artificial paradise, and the taste one has for it derives from Baudelaire's criticism for the same reason as the others. Thus the analysis of the mysterious effects and special pleasures it can produce - in many respects Surrealism occurs as a new vice which does not necessarily seem to be restricted to the happy few; like hashish, it has the ability to satisfy all manner of tastes - such analysis has to be included in the present study.

* * *

It is perhaps childhood that comes closest to one's 'real life'; childhood beyond which man has at his disposal, aside from his laissez-passer, only a few complimentary tickets; childhood where everything nevertheless conspires to bring about the effective risk-free possession of oneself. Thanks to Surrealism, it seems that opportunity knocks a second time. It is as though we were still running toward our

salvation, or our perdition. In the shadow we again see a precious terror. Thank God, it is still only Purgatory. With a shudder, we cross what the occultists call 'dangerous territory'. In my wake I raise up monsters that are lying in wait; they are not yet too ill-disposed toward me, and I am not lost, since I fear them. Here are the 'elephants with the heads of women and the flying lions' which used to make Soupault and me tremble in our boots to meet, here is the 'soluble fish' which still frightens me slightly. SOLUBLE FISH, am I not the soluble fish, I was born under the sign of Pisces, and man is soluble in his thought! (1)

* * *

Surrealism attempts to provoke, from the intellectual and moral point of view, an attack of conscience, of the most general and serious kind, and that the extent to which this was or was not accomplished alone can determine its historical success or failure.

* * *

Everything tends to make us believe that there exists a certain point of the mind at which life and death, the real and the imagined, past and future, the communicable and the incommunicable, high and low, cease to be perceived as contradictions. Now search as one may one will never find any other motivating force in the activities of the Surrealists than the hope of finding and fixing this point.

* * *

It is also clear that Surrealism is not interested in giving very serious consideration to anything that happens outside of itself, under the guise of art, or even anti-art, of philosophy or anti-philosophy - in short, of anything not aimed at the annihilation of the being into a diamond, all blind and interior, which is no more the soul of ice than of fire.

* * *

Let us not lose sight of the fact that the idea of Surrealism aims quite simply at the total recovery of our psychic force by means which is nothing other than the dizzying descent into ourselves, the systematic illumination of hidden places and the progressive darkening of other places, the perpetual excursion into the midst of forbidden territory, and that there is no real danger of its activities coming to an end so long as man still manages to distinguish an animal from a flame or a stone.

* * *

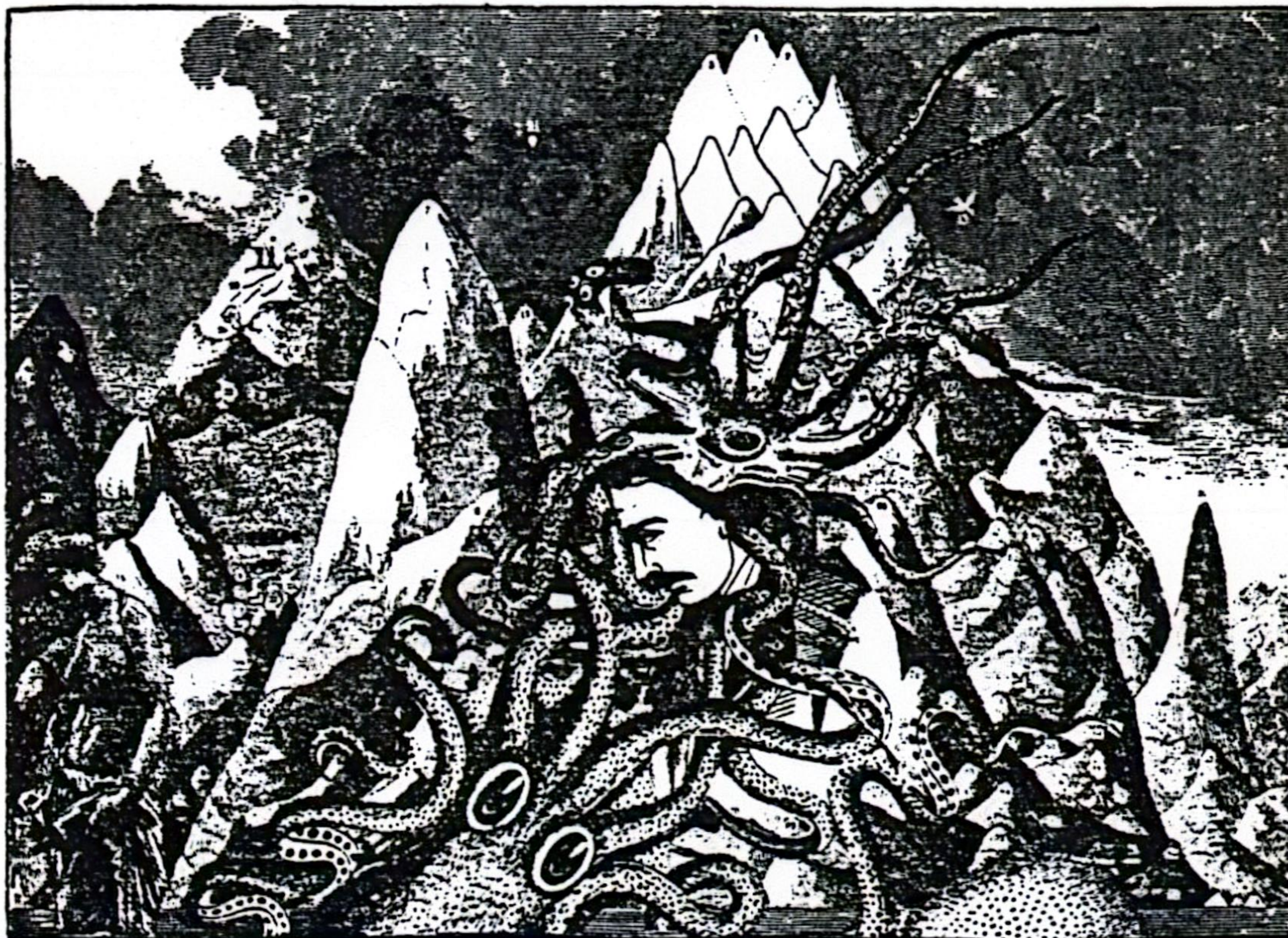
Alchemy of the word: this expression which we go around repeating more or less at random today demands to be taken literally. I would appreciate your noting the

remarkable analogy, insofar as goals are concerned, between the Surrealists' efforts and those of the alchemists; the philosopher's stone is nothing more or less than that which enables man's imagination to take a stunning revenge on all things, which brings us once again after centuries of the mind's domestication and insane resignation to attempt to liberate once and for all the imagination by 'the long, immense, reasoned derangement of the sense' and all the rest.

* * *

Perhaps we have thus far only managed to decorate modestly the walls of our abode with figures which, at first glance, seem beautiful to us, again in imitation of Flamel (the alchemist and cabbalist) before he discovered his prime agent, his 'matter', his 'furnace'. He liked to portray thus "a King with a great cutlass, who was having a multitude of infants killed before his eyes, infants whose mothers were sobbing at the feet of the heartless gendarmes, whilst the blood of said children was gathered by other soldiers and put into a large vessel, in which the Sun and the Moon of heaven came to bathe", and close beside it was "a young man with winged feet, with Mercury's wand in hand, wherewith he struck a salade which covered his head. Against him came running and flying with wings outspread a tall old man who wore a cloak affixed to his head." Doesn't this sound like THE Surrealist painting?

* * *



I ASK FOR THE PROFOUND, THE VERITABLE OCCULTATION OF SURREALISM. But I expect people to ask me how one can bring about this occultation. I think we would not be wasting our time by probing seriously into those sciences which for various reasons are today completely discredited. I am speaking of astrology, among the oldest of these sciences, metaphysics (especially as it concerns the study of cryptesthesia) among the modern. It is merely a question of approaching these sciences with a minimum of mistrust, and for that it suffices, in both cases, to have a precise - and positive - idea of the calculus of probabilities. When, on the other hand, we think of what is expressed astrologically in Surrealism of a very preponderant 'Uranian' influence, how can one not wish to see, from a Surrealist viewpoint, a sincere critical work devoted to Uranus appear which would, in this respect, fill in the serious gap of the past. The astrological chart of Baudelaire, who was born under the remarkable astrological conjunction of Uranus and Neptune, thereby remains as it were uninterpretable. About the conjunction between Uranus and Saturn that took place from 1896 to 1898 and occurs only once every forty-five years - about this conjunction which presided at the time of Aragon's birth, Eluard's and my own; "it would reasonably seem to signify a deep attachment to the sciences, an inquisitive interest in the mysterious and a profound need to learn. Who knows whether the conjunction of Saturn with Uranus may not give birth to a new school in the realm of science?!" (2)

* * *

"How does something become preconscious?" The answer: "thanks to the associations with the corresponding verbal representations" and a little further on Freud says more explicitly: "How can we bring repressed elements into (pre)consciousness? - by re-establishing through the work of analysis those intermediate preconscious members, verbal memories." Now these verbal representations, which Freud tells us are "mnemonic traces stemming principally from acoustic perceptions" are precisely what constitutes the raw material of poetry. "Poetic rubbish", Rimbaud reveals, "had a great part of my alchemy of the word." Surrealism's whole effort, in particular for the last fifteen years, has been to obtain from the poet the instantaneous revelation of these verbal traces whose psychic charges are capable of being communicated to the perception-consciousness system (and also to obtain from the painter the most rapid projection possible of optical mnemonic traces). I shall never tire of repeating that automatism alone is the dispenser of the elements of which the secondary work of emotional amalgamation and passage from the unconscious to the preconscious can operate effectively. (3)

* * *

The object of these remarks is to make the reader understand the Surrealist attitude toward the human, an attitude that far too long has been held to be rather negative. In

Surrealism, woman is to be loved and honoured as the great promise, a promise that still exists even after it has been kept. The sign she bears as the Chosen One, which is there only for a single individual to read (each of us must discover it for himself), suffices to make short work of the charge that there is a soul-body dualism. At this stage it is absolutely true that carnal love is at one with spiritual love. Their reciprocal attraction must be strong enough to bring about perfect unity, at once organic and psychic, through their being absolutely complementary. It is essential, here more than anywhere else, to undertake the reconstruction of the primordial Androgyne that all traditions tell us of and it is supremely desirable, and tangible, incarnation within ourselves. It need merely be pointed out that here Surrealism deliberately departs from most traditional doctrines, according to which carnal love is a mirage and passionate love a deplorable intoxication by astral light, insofar as this latter love is said to be prefigured in the serpent of Genesis. Provided that love corresponds in every particular to the word passionate, that is to say presupposes election in all the rigour of that term, it opens the gate of a world where by definition it can no longer be a question of evil, of a fall, or of sin. (4)

* * *

Novalis' fidelity to so-called 'traditional' thought is expressed unequivocally: "We are in communication with all parts of the universe as well as with the future and the past. It depends upon the direction and the duration of our attention that we establish this or that predominating rapport which appears to us particularly important or effective." For him these considerations, far from remaining theoretical, draw their strength from everyday experience. If he takes as his own magic postulate - and if he does so under a form that excludes any restriction on his part: "It depends on us that the world conform to our will" - he is, in effect, too much the poet not to first make manifest whatever validity hides beneath certain ready-made expressions ultimately very significant although their meaning has been depreciated by use: "A charming girl is a more real magician than we think ... Any spiritual contact resembles that of the magic wand." Thus magic, in Novalis' eyes, even when stripped of its ritualistic apparel retains, in our daily lives, all its efficacy. The greatest poets of the nineteenth century, to mention only Hugo, Nerval, Baudelaire, Lautreamont, Rimbaud, Mallarme, all share the same feeling. It is therefore to be expected that modern sensibility is deeply imbued with it. (5)

* * *

To Love is to live. If any idea seems hitherto to have eluded all efforts to reduce it, to have resisted down to the present time even the most out-and-out pessimists, we think it is the idea of love, which is the only idea capable of reconciling any man, momentarily or not, with the idea of life. (2)

The most effective means he has of doing this is poetic intuition. This intuition, finally unleashed by Surrealism, seeks not only to assimilate all known forms but also boldly to create new forms - that is to say to be in a position to embrace all the strictures of the world, manifested or not. It alone provides the thread that can put us back on the road of Gnosis as knowledge of the suprasensible Reality, 'invisibly visible in eternal mystery'. (4)

SOURCES

- 1) Manifesto of Surrealism, Andre Breton et al., 1924.
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- 4) Prologomena to a Third Surrealist Manifesto Or Not, Breton, 1945.
- 5) On Magic Art, Breton, essay from the journal Le Surrealisme no. 2, 1957.)

FURTHER READING

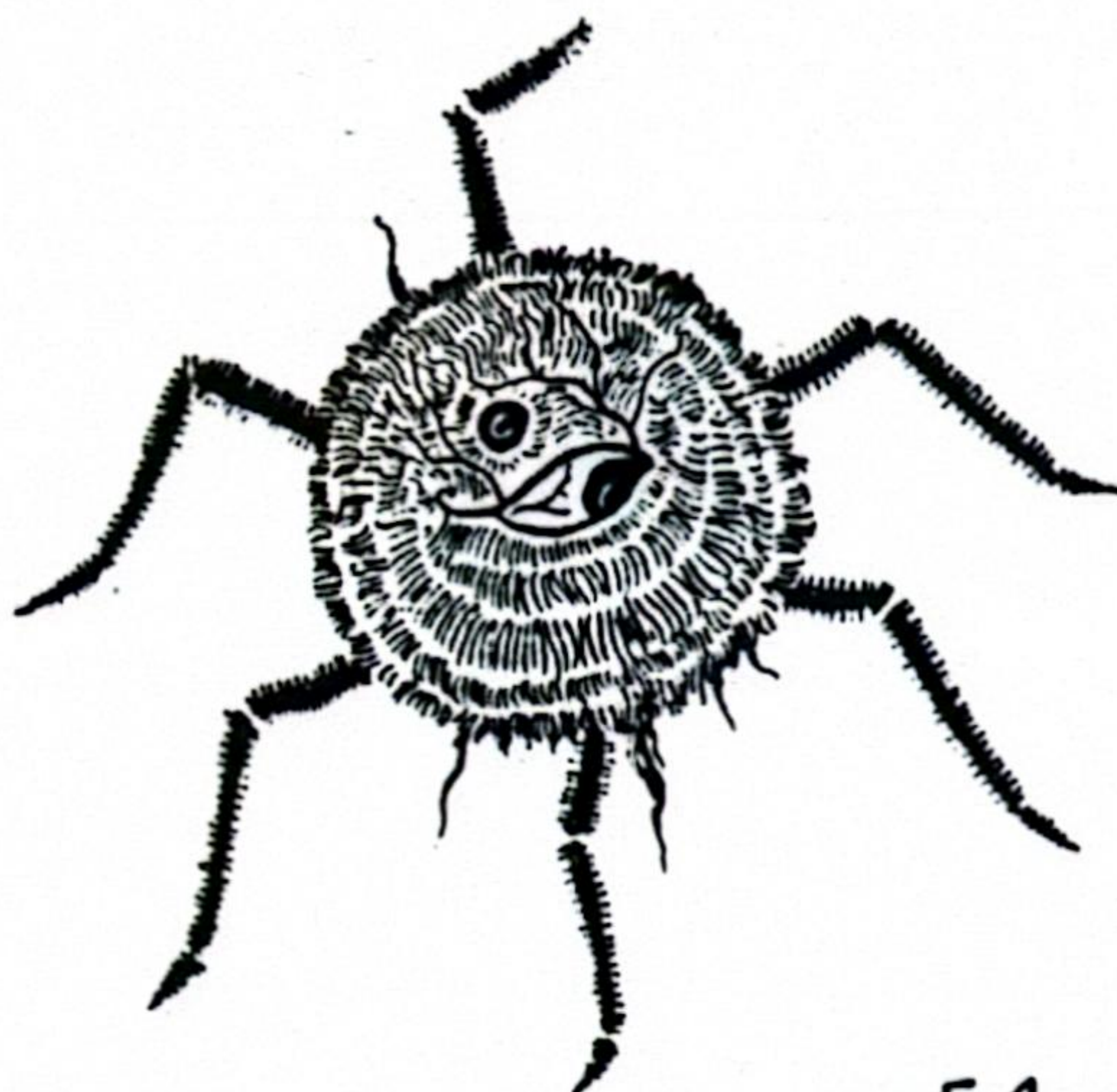
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Manifestos of Surrealism, Breton, Ann Arbor Paperback, 1972.

Surrealist publications are available from the U.S. Surrealist movement; write **Black Swan Press**, 1726 West Jarvis, Chicago, IL 60626, USA.

A wide selection of Surrealist material is available from **City Lights Books**, 261 Columbus Avenue, San Francisco, CA 94133, USA.

Also recommended: **RE/SEARCH** magazine, 20 Romulo B, San Francisco, CA 94133, USA.



Everything that is doddering,
squint-eyed, infamous, sullyng
and grotesque is contained for
me in this single word: God.

André BRETON

My subjectivity and the Crea-
tor: This is too much for one
brain.

LAUTREAMONT

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